# TWO DISCOURSES.

The first, Concerning the different

## WITS of MEN.

The second, A brief Discourse concerning the various Sicknesses of Wines, and their respective remedies; at this day commonly used:

Delivered to the

## Royal Society.

By *Walt. Charleton*, M. D.

To which is added in this Third Edition, the Art and Mystery of Vintners, and Wine-Coopers: Containing approved Directions for Conserving and curing all manner and sorts of Wines; whether, *Spanish*, *Greek*, *Italian*, *Portugall*, or *French*: As it is now practised in the City of *London*.

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# ADVERTISEMENT.

IN this Third Edition of Dr. *Charleton*'s Diſcourſes of the different Wits of Men, and Various ways of curing Wines is added, the Art and Myſtery of Vintners and Wine-Coopers; containing all the Light and Information that can be given the Reader, in the conſerving and curing all ſorts of Wines; being the Work of a Perſon who ſerved two Apprentiſhips in the City of *London*, to that Profeſſion; and thereby arrived to the beſt Experience, and Knowledge that could be attained therein; and hath Communicated his Knowledge to the World, with all his beſt Zeal and delight in doing a general ſervice intended by the Publication.

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# OF THE DIFFERENT WITS OF MEN

## SECT. I.

### ARTICLE I.

*Noble Sir,*

IF I have taken a whole Month to anſwer your laſt Letter, it hath been only becauſe I could not ſo much as ſhew my willingneſs to do it in leſs time: The Command you were pleaſed therein to ſend me, being of ſo abſtruſe and difficult a Nature, that to perform it with accurateneſs in any proportion correſpondent to either its own Dignity, or your Curioſity, would require not one, but many Months; yea, Years, though my Abilities were much greater than even the Ignorant

and Envious believe them to be. You have, therefore, more of reaſon to blame me for Haſte, than for Delay; in that I now render you ſo negligent an account of my diligence in managing the Province You aſſigned me: And if this Paper bring rather an end to your Expectation, than ſatisfaction to your Judgment, you are obliged in Equity to look upon it as a *Specimen* rather of my *Obedience*, than of my *Learning*. For, had I not preferred the ſuggeſtions of my Duty, as a Friend, to the counſel of my Reaſon, as an Inquirer into Nature; You may aſſure your ſelf, it would have been very long before I ſhould have been brought thus freely to expoſe my weakneſs to you, who alſo well able to diſcern it. But my comfort is, though you are Sharp-ſighted, you are alſo Good-natured, not more apt to diſcover than to conceal Mens infirmities and failings. Having then the ſame excuſe both for my Tardity and for my Haſte, and confiding intirely in Your Candour: Behold, I put into your hands the following Diſcourſe, to which your Command gave the firſt and ſole *Occaſion*, and in which I have plainly and briefly delivered both my thin Collections, and preſent Thoughts concerning the *Different Wits of Men.*

ART.

## ART. II.

For, though *Wit*, or *Natural Capacity of Underſtanding*, ſeems to be the only thing wherein Nature hath been equally bountiful to all Mankind; every one thinking he hath enough, and even thoſe who in their Appetites and Deſires of other things are inſatiable, ſeldom wiſhing for more of that excellent endowment: Yet nothing is more evident than this, that ſome have more Wit than others, and that Men are thereby no leſs diſtinguiſhable each from other, than by their ſeveral Faces and Tempers.

## ART. III.

To enumerate then all theſe *Differences*, would be a work almoſt infinite; to define wherein they generally conſiſt, extreamly hard; to ſelect and deſcribe the moſt remarkable of them, highly uſeful. For, when Men ſhould by the help of ſuch Deſcriptions be brought to ſee the Principal and ruling Inclinations (for the moſt part the inſeparable Concomitants of their Wits, *Non poteſt eſſe in ingenio alius, alius in animo color.* Senec. Ep. 114.) that advance or depreſs their Eſtimation and Fortunes in the World, reduced to a few Heads or Kinds; it would

be no hard matter for them to find out the ſeveral Advantages deducible from thence. Firſt, every one might Contemplate, as in a Mirrour, ſome part at leaſt of his own Image, and know in what *Claſſis* to rank himſelf. Then, by obſerving what is *Beautiful* or *Deform* in the Picture of another, he might the better judge of what himſelf either *deſires* or *fears* to be. Again, ſince *Virtues* and *Vices* mutually incroach upon each others confines, and that no *Ingeny* is ſo propenſe to Vices, but that it retains a capacity of being kept from Exorbitancy, and by the ſtrict reins of Prudence inflected to their Neighbouring Vertues;

*Invidus, Iracundus, Iners, Vinoſus amator,*
*Nemo adeo ferus eſt, Qui non miteſcere poſſit,*
*Si modo culturæ patientem commodet aurem.* Hor. Lib. 1. Epiſt. 1.

and on the other ſide, none is ſo nearly allied to this or that Vertue, but may by imprudence be corrupted, ſo as to ſwerve toward ſome bordering Vice. It could not be unprofitable to view the *Copies* of ſuch *Inclinations*, attended by their good or evil *Conſequents*; and from thence to collect how far they might benefit or hurt, if followed. In fine, by ſuch general Characters, we might learn how to moderate our *Praiſes* of ſome

ſome perſons, and our cauſeleſs *Averſation* from others; than which nothing is more neceſſary in *Converſation*, eſpecially in election of a *Friend*.

But, alas! Sir, ſuch a work as this doth yet remain among the *Deſiderata* in Philoſophy, and ſo is likely ever to do for me, who am ſo conſcious of the many Herculean Difficulties therein to be encountred and overcome; that I find my ſelf more inclined to wiſh, than capable to perform it. You ought not, therefore to wonder, if inſtead thereof I adventure to preſent you this rude Eſſay.

## SECT. II.

### ART. I.

THat faculty of the Mind, which is commonly underſtood by the word *Wit*, being a thing whereof Men have formed to themſelves various *Conceptions*, and for which they have accordingly invented various *Names*; it muſt needs be difficult to determine what is thereby meant, and what denomination is moſt agreeable and proper thereunto. Nor is it leſs difficult to inveſtigate the *Nature* thereof, and wherein it doth chiefly conſiſt: The *Oeconomy* of the

Brain of Man, being one of thoſe *Arcana* of Nature, whoſe knowledge the wiſe Creator ſeems to have reſerved to Himſelf.

As for the ſeveral *Names* or *Words* by which it is moſt uſually expreſſed, I am obliged to recount and explain them to you briefly; that ſo being delivered from *Ambiguity* (one of the greateſt impediments to Science) you may ſoon be able to judge which of them is *Equivocal*, which *Adæquate* and proper.

The *Latin* word, *Ingenium*, though ſometimes uſed even by the beſt and moſt accurate Writers, and who lived in the Golden Age of that Language, to ſignifie the power of *Underſtanding* proper to Mankind, as may be inſtanced in that memorable Sentence of *Salluſt*, (*in initio Belli Catilinarij*) *Mihi rectius eſſe videtur, ingenij, quam virium opibus gloriam quærere.* Yet we find it moſt frequently uſed to denote a Man's natural *Inclination* or *Propenſion* to ſome things or actions more than to others, whether vertuous or vicious, as may appear among a thouſand other inſtances, from that ſaying of the ſame judicious *Hiſtorian*, in his Character of *Catiline*; *Fuit magna vi & animi & corporis, ſed ingenio malo & pravo*; and from that of *Suetonius*, relating that *Tiberius* connived at ſome youthful Debaucheries of *Caligula*; *Si per has manſuefieri poſſet ferum ejus ingenium.*

ART.

## ART. II.

Sometimes by *Wit* is underſtood *Aptneſs* to *Diſcipline*, Promptitude to Learn; which the ancient *Grecians*, both Philoſophers and Orators called Ἐυμαθία; the *Latines*, *Docilitas*, & *bona indoles*, to which our Language hath no word anſwerable, but *Towardlineſs*, now almoſt Obſolete. If you enquire wherein this happy Faculty doth conſiſt, they tell you that it is not ſimple, but compoſed of three others.

The *Firſt* of which is named, Ὀξύτης, *Acumen*, & (μεταφορικῶς) *celeritas diſcendi*, or, as *Xenophon*, ταχύτης τῆς διανοίας, a quick or nimble apprehenſion of what is taught; though I remember the word ὀξύτης to be not ſeldom applyed to *Acerbity* and *Cruelty* of diſpoſition, as by *Arrianus* in that Phraſe, κτ̃ τ̃ βασιλέως ὀξύτητα.

The *Second* Ἀγχινόια (*ab* ἀγχὶ *prope* & νόημι, *animadverto*, *cogito*, *inſpicio*) which is defined to be Δύναμις τοῦ ἐξ ὧν ἔμαθε θερεύειν καὶ ἃ μὴ ἔμαθεν, a Faculty whereby a Man, from what he hath learned, hunts after what he hath not learned; the ſame with that the *Romans* termed *Sagacitas*, and our incomparable Mr. *Hobbs* renders *Ranging*.

The *Third*, Μνήμη, *Memoria*; τήρησις ὧν ἔμαθε τίς, *Retention* of what is learned.

ART. III.

Here, *Sir*, You have both the true *Notion* and *Parts* of Docility conveniently expreſſed; but yet you are to ſeek, whether *Wit* and *Docility* be always one and the ſame thing. For, *Docility*, if reſtrained only to Arts and Sciences, though it neceſſarily implies a good capacity of underſtanding in the Perſon, by the bounty of Nature therewith enriched; yet can it not be thence inferred, that all Men who want this Docility, want alſo Wit, becauſe then none could have Wit but Poets alone: And becauſe Experience ſufficiently demonſtrates, that many laudable Wits are naturally averſe from the ſtudy of Letters, and in that reſpect perhaps alſo incapable of proficiency in them. So that what *Anatomiſts* generally ſay of the ſigns of Virginity; namely, that the appearance of them is a certain evidence of the Brides Chaſtity; but the non-appearance, no proof of her deflowerment before Marriage, may with equal truth be ſaid of this Docility; it cannot be without a good Wit, but a good Wit may ſometimes be without that. Learning, you know, is but Wit cultivated, the Seeds thereof are Natural, and grow up of themſelves, and many times bring forth Fruits both pleaſant and uſeful, without the help

help of Art, especially where their Luxuriancy is prevented by vertuous Education and their Maturity promoted by ingenious Conversation. If Wit then may subsist without *Learning*, certainly it may subsist without *Docility*, i. e. a Facility of learning Arts and Sciences.

Besides, if we divide *Docility* into its three parts newly described, and distribute them among three Men, allowing to one quickness of *Apprehension*; to the second, *Sagacity* in hunting after Consequences, and strength of *Memory* to the third; this will not be sufficient to direct us to make a judgment, which of the three ought to have the praise of the best *Wit*, because therein they may all be Equal. For we want not the Testimony of daily Observation, that many excellent Wits have but weak Memories, and as many of admirable Memories are yet dull of apprehension; and again, many who are good at Ranging after Consequences, tho it be necessary that they remember well (because it is from the reminiscence of what they have known, that they infer what they seek) are yet but slow of Conception. Hereupon I am of Opinion, that Wit and Docility, though frequently Concomitant, are yet distinct Faculties, and therefore require both Names and Notions distinct.

Many other words there are uſed alſo by the *Romans*, to ſignifie Wit; as *Perſpicacia*, *Solertia*, *Subtilitas*, *Dexteritas*, *Felicitas Ingenij*, &c. But theſe being all *Metaphorical*, are therefore *Ambiguous*, nor worthy a particular Examination.

## ART. IV.

Nor is our Engliſh word *Wit*, (which ſome of our *Gloſſaries* derive from the Teutonick *Witz* to underſtand, and others from the Latin *Videlicit* contracted into, *viz.* becauſe inſtead thereof we ſay, *to wit*) altogether exempt from *Ambiguity*; as being indifferently uſed to ſignifie either the *Faculty* of underſtanding it ſelf, or the *Act* or *Effect* of that Faculty; in the former Sence, when we ſay, *ſuch a Man hath a great Wit*: in the Latter, when we give the name of Wit to a *Jeſt*, pleaſant *Conceipt*, or Facete *Expreſſion*, ſuch as the Latins call *Sales*, *Lepores*, *Facetiæ*; the *Italians*, *Scherzo*, *Giuoco*, *Burla*; and the *French*, *Railleire* and *Gaudiſſerie*.

SECT.

## SECT. III.

### ART. I.

FRom the recital of the Names, we pass to the consideration of the *Nature* of *Wit.*

The understanding of a Man, (you know, Sir,) is commonly measured either by the rectitude of his *Judgement*, or the celerity of his *Imagination.*

By *Judgment* we distinguish subtilty in objects, nearly resembling each other, and discerning the real dissimilitude betwixt them, prevent delusion by their apparent similitude. This *Act* of the Mind, the *Grecians* term Διάγνωσις, the Latins, *Judicium* and *Dignotio*, and we *Discretion.* The *Faculty* it self *Aristotle* (*Ethic.* 6. c. 7.) names Εὐσυνεσία, the Latins, *Subtilitas ingenij*; from them the Italians, *Sottigliezza*, and *Sottilita*; the French, *Subtilite*, and we, *Subtilty*; which is no other but a certain perspicacity of the Mind, whereby it is able to compare things one with another, and discern the difference betwixt them, notwithstanding they appear very much alike. Herein old Men (*cæteris paribus*) usually excell Young; because by long Experience (which is nothing else but *Remembrance* of what antecedents have been followed

lowed by what Conſequents) they have learned the Marks or Signs, by which things are to be compared and diſtinguiſhed; and Men of nimble *Apprehenſion* (*cæteris paribus*) have the advantage of thoſe who are of *Slow*, becauſe they obſerve more ſigns of difference in leſs time.

## ART. II.

By *Imagination*, on the contrary, we conceive ſome certain ſimilitude in objects really unlike, and pleaſantly confound them in Diſcourſe; which by its unexſpected *Fineneſs* and *Alluſion*, ſurpriſing the Hearer, renders him leſs curious of the truth of what is ſaid. This is very evident in uſe of *Simile's*, *Metaphors*, *Allegories* and other *Tropes* and *Figures* of *Rhetorick*; which are therefore called the *Ornaments* of Speech, ſerving rather for plauſibility, than for demonſtration: And indeed, their power over the Affections of the greateſt part of Mankind, whether by the word Affection we underſtand what the Grecians call Πάθος *Paſſion*, or what they term Ἦθος *Mores*, *Manners*; is ſo great, that the whole Art of *Oratory* is grounded thereupon, and he is the moſt Excellent in that Art, who by the help of thoſe Φαντασίαι or *Images*, of things abſent formed in his Imagination, doth repreſent them in ſo lively colours, that

that they appear preſent. Hereupon doubtleſs it was, that *Quintilian* (*inſtitut. Orator. lib. 6. cap.* 11.) ſaith, a good Orator muſt be Εὐφαντασιώτος, *qui ſibi res, voces, actus ſecundùm verum optimè fingat.*

Though the Imagination be in common to all Men, (yea and to Brute Animals alſo) yet is it not equal in all Men. Some are naturally endowed, *Celeritate imaginandi*, with a quickneſs of Imagination, that is, an eaſie ſucceſſion of one thought upon another; others are but ſlow of Imagination, which defect of the Mind is called *Tarditas ingenij*, dulneſs; and if great, *Stupor*, Stupidity or Sottiſhneſs.

From *Celerity* of Imagination, there ariſeth a twofold difference of Wit. Some are naturally inclined to indulge their thoughts the liberty of *Ranging*, and love not to confine them: Others delight in fixing their mind upon one Object, and narrowly examining it. The former ſort are allowed to have *Laudabilem Phantaſiam*, and have a genius diſpoſed to Poeſie and Invention, unleſs their Phanſie be immoderately quick and ranging; for then it paſſes into Folly ſuch as theirs, who are not able to finiſh the diſcourſe they have begun, being ſuddenly taken off and carried away by new thoughts altogether impertinent. Which undecent ſhifting of thoughts is properly named

named *Extravagancy*. The Latter are ſaid to have *Judicium probabile*; and therefore are fit to ſtudy Philoſophy, Civil Law, and Controverſies.

## ART. III.

For the moſt part both theſe Vertues of the Mind are indeed conjoyned in the ſame perſons, but ſeldom equally eminent; and the ſeveral degrees of pre-dominion of the one over the other, conſtitute the chief differences of Men, as to Wit or underſtanding. Phanſie without moderation of Judgment, ſeldom attains to Commendation, but Judgment or Diſcretion, though unaſſiſted by Phanſie, always deſerves Praiſe.

In *Poets*, both Phanſie and Judgment are required; but Phanſie ought to have the upper hand, becauſe all Poems of what ſort ſoever, pleaſe chiefly by *Novelty*.

In *Hiſtorians*, Judgment ought to have the Chair; becauſe the vertue of Hiſtory conſiſteth in Method, Truth, and Election of things worthy Narration; nor is there need of more Phanſie, than what may ſerve to adorn the ſtile with elegant Language.

In *Panegyricks*, and *Invectives*, Phanſie ought to take place; becauſe they have for their end not truth, but praiſe or diſpraiſe: which are effected by compariſons Illuſtrious, or Vile,

Vile, or Ridiculous; and Judgment doth only ſuggeſt Circumſtances, by which the action is rendred laudable or blameable.

In *Hortatives* and *Pleadings* of *Cauſes*, according as verity or ſimulation doth principally conduce to the advantage of the Argument; ſo Judgment, or Phanſie is to have preheminence.

In *Demonſtration*, in *Counſel*, and in all ſevere inveſtigations of *Truth*, only Judgment is required; unleſs perhaps ſometimes there be occaſion for ſome convenient ſimilitude, to illuſtrate what is alledged. But as for Metaphors, they are wholly to be excluded, as equivocal and introductory to fallacy; and therefore to admit them in grave Counſel, or ſtrict Ratiocination, is no leſs than manifeſt folly and impertinency. In all ſerious Diſcourſe, if there appear want of Diſcretion, however pleaſant Phanſie ſhall ſhew it ſelf, yet Wit will be defective; but if Judgment be manifeſt, though the Phanſie be but vulgar, the Wit ſhall be commended.

## ART. IV.

But in all, beſides that diſcretion of Times, Places and Perſons, which renders Phanſie commendable, and wherein civil Prudence and the good menage of Affairs doth principally

principally consist; there is required also constant *Prosecution* of the Scope or end proposed, that is, frequent Application of our Thoughts to the Subject about which we are Conversant. For, so there will occur to us apt Similitudes, such as will not only Illustrate, but also adorn our Discourse, and excite pleasure in the Hearers by the rarety of their Invention. Whereas if there be not a constant regulation of thoughts to some certain End, the more we are conducted by heat of Phansie, the nearer we come to *Extravagancy*, which is a degree of *Madness*; such as is observed in those *rambling* Wits, who (as we said even now) having entred into discourse of one thing, are by every new hint, however remote and impertinent, transported from their Subject into so many Digressions and Parentheses, that not recovering what at first they intended to speak, they lose themselves as in a Labyrinth. The reason of which Errour seems to be grounded upon defect of experience, which makes them imagine that to be new and remarkable, which to more knowing heads is really stale and trivial; and that to be great and considerable, which to others of more observation is not so. For, whatever is New, great and Memorable, if it occur to the Mind of one speaking of another Subject, is wont to seduce him from his purpose.

ART.

## ART. V.

When a Man therefore having propoſed to himſelf ſome certain end, and in his thoughts running over a multitude of things, as means conducible thereunto, doth quickly perceive which of them is moſt probable, and how it may be brought to effect his deſign; this Man is ſaid to have a good Wit, and the Habit hereof is called Φρόνησις, and [illegible] *Prudence*. Which depends upon [illegible] Phanſie; becauſe Men of equal age may not be very unequal in Experience, as to the quantity, though one hath more of experience in ſome things, and another in others; ſince every one hath his particular affairs, concernments and ways of managing them; and a Husband-man, though rude and illiterate, is yet wiſer in his own Buſineſs, than a Philoſopher in another Mans. Whence that rule *Cuique in ſua arte credendum.*

—— *Quod Medicorum eſt Promittant Medici, tractant fabrilia fabri.*

Hor. Lib. 2. Epiſt. 1.

ART.

## ART. VI.

To this Prudence, if there be conjoyned the uſe of means unjuſt or diſhoneſt, ſuch as Fear, or Poverty doth too often ſuggeſt, then it degenerates into that ſiniſter Prudence, which is called *Aſtutia*, *Craft* or *Cunning*; which is for the moſt part a ſign of Puſillanimity or poorneſs of Spirit. For a great Mind ſcorns unjuſt and diſhoneſt helps to bring him to his Aims. There is alſo another ſort of Cunning, called *Verſutia*, *Evaſion*; which is deferring or putting off for a little time ſome danger or incommodity impendent, by running into worſe; and the word ſeems a derivative from *Verſura*, which ſignifies borrowing of one to pay another. So *Feſtus*, *verſuram faciunt, qui mutato creditore, ſatisfaciunt ea pecunia antiquiori creditori, quam à novo mutuati ſunt.*

Having given you, *Noble Sir*, this ſhort and imperfect account of what I have collected concerning the *Nature* and divers *Notions* of thoſe Intellectual Faculties, which are vulgarly comprehended under the name of Wit: and deduced according to probability, the principal *Differences* thereof from the various degrees of Eminency of *Judgment* and *Phanſie*; the remaining part of the Task you have been pleaſed to aſſign me, is to enquire briefly into the *Cauſes* of thoſe *Differences*,

*ences*, as well *Final* as *Efficient*, and then describe each of them singly with as much truth and evidence, as my small Observation, and less Learning shall enable me to do.

## ART. VII.

But, to prevent mistake, I am obliged first to advertise you, (what I had almost forgotten) that by the Wit I have hitherto spoken of, I mean that which is *Natural*, or which grows up together with us, accrewing only from Use and Experience, without the help of Method, Culture, or Doctrine. For, as to that which they call *Ingenium Acquisitum*, acquired by study of Learning and polite Education; I conceive it to be no other but *Reason*, which arising from the right use of Speech, produces Arts and Sciences; and seems to be only an Effect or Product of the former, cultivated by *Industry*.

# SECT. IV.

THus freed from all Ambiguity of Words and Notions commonly applyed to Wit, which otherwise might perhaps have lead us out of our right way, or at least darkned the prospect of our Reason; let us proceed in our

our Diſquiſition ſoftly and fairly to prevent ſtumbling, following the conduct of the Method newly propoſed. Which brings us in the next place to conſider the *Final Cauſe* of the great Diverſity of Wits obſerved in Men.

## ART. I.

What was the End which the Omniſcient Creator deſigned to Himſelf, when he was pleaſed to conſtitute this ſo great and admi-

to determine, all his Counſels being to us poor ignorant things, impervestigable, as his Perfections are incomprehenſible. However, ſince we are not forbidden with due reverence to conjecture, you (I hope) will not refuſe to hear my fooliſh Sentiments concerning this Problem; eſpecially while I offer them rather to your Examination, than to your Belief.

When therefore I obſerve, that Men are no leſs diſcriminable each from other by the various Inclinations, Affections and Capacities of their Minds, than by the diſſenting Features, Lines and Airs of their Faces; I am apt to perſuade my ſelf, that *God Almighty*

*mighty* in making ſo vaſt Diſſimilitude, and in that diſtribution of his ſeveral Donatives among Individuals of the ſame *Species*, intended thereby to accommodate Mankind to a *Civil Life*; it being no more poſſible for a Society of Men, or Common-wealth, to be compoſed of Members all of the like endowments of Mind; than it is for an Animal to exerciſe various Functions with many Organs all of the ſame Parts, ſhape and Fabrick; or for Muſical Harmony to reſult from a multitude of Uniſons. I am not ignorant, that even the beſt Philoſophers, when they contemplate the diverſity of Nature's Endowments, and the moſt probable Reaſon thereof, modeſtly bound their Curioſity with this Clauſe, that *Nature delights her ſelf in Variety*, as well in this as in all other kinds. Nor do I deny what they here ſay to be thus far true, that Nature, as being the art of God, can have no other perfection, but what is derived from her Author and Governour, whoſe Goodneſs cannot be terminated but in it ſelf; and conſequently, all Emanations and Effects of that Goodneſs muſt redound to the delight of their firſt Fountain. Yet this (methinks) doth not oblige us to acquieſce in that conſideration alone, without all reflection upon our ſelves, there being perhaps ſome other Reaſon or End of ſuch Variety, wherein Mankind may be highly

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## ART. I.

What was the End which the Omniſcient Creator deſigned to Himſelf, when he was pleaſed to conſtitute this ſo great and admirable Variety; you, Sir, (I know) are too wiſe, too conſcious of the immenſe diſparity betwixt a finite Nature and an Infinite, to expect I ſhould be able to determine; all his Counſels being to us poor ignorant things, imperveſtigable, as his Perfections are incomprehenſible. However, ſince we are not forbidden with due reverence to conjecture, you (I hope) will not refuſe to hear my fooliſh Sentiments concerning this Problem; eſpecially while I offer them rather to your Examination, than to your Belief.

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highly concerned. I conceive then, that the Creator having one Eye directed to the pleasure redounding to him from the manifestation of his Power and Goodness; aimed with the other at some general benefit and favour to Man, to whom he purposed to be singularly indulgent and gracious in all things; and that fore-seeing how much more securely, commodiously and happily Men might live in Societies, than single and dispersed, as wild Beasts; he ordained this great diversity of *Ingenies* among them, as a means to accommodate them to mutual Assistance and Association. But this I deliver as only probable, not definitive: and leaving it to your better Judgment to be approved or rejected, I pass on to the *Natural* Causes of the diversity under Enquiry.

## ART. II.

Wherein I meet with no less obscurity, than in the former. For though it be sufficiently evident, especially to Physicians conversant about Diseases of the Head; that the Seat and principal Organ of the *Intellectual Faculties* is the Brain; and that they are more or less perfect in their Operations, according to the divers Temperament, Magnitude, Figure and Schematism of that noblest Organ; and to the greater or less Mobili-

Mobility of the Animal Spirits (if any ſuch there be) contained and exerciſed therein; though thus much (I ſay) be ſufficiently manifeſt, yet what Temperament, what Magnitude, Figure and Schematiſm of the Brain produceth Acuteneſs of Wit, and what cauſeth Dulneſs, is hitherto unknown. Nor have *Anatomiſts* even in this diſſecting and moſt curious Age, been yet able certainly to inform themſelves, in what part of the Brain that Celeſtial Gueſt, the reaſonable Soul, keeps her Court of Judicature; what part ſhe makes uſe of in Senſation, what in Imagination, what for Memory, or what for Ratiocination. *Veſalius* (I remember) the Prince of Anatomiſts in the laſt Age, expreſly, nor without deriſion of thoſe who believed and taught the contrary, affirms, That the Fabrick of Man's Brain is not in the leaſt different from that of the Brains of Brutes. The Text is remarkable, the great Authority of the Man conſidered; and therefore I will here tranſcribe it, (*de Corpor. Human. fabric. Lib.* 7. *cap.* 1.)

*Qui in Imaginatione, Ratiocinatione, Cogitatione, Memoria, Cerebrum ſuo fungatur munere; haudquaquam ex ſententia apprehendo: neque quicquam inſuper ab Anatomico, vel Theologorum omnem rationis vim, ac totam fere Principis, nobis vocatæ Animæ facultatem, Brutis Animalibus adimentium occaſione, indagandum puto. Quum Cerebri nimirum conſtructione Simia,*

*Simia, Canis, Equus, Felis & Quadrupeda quæ hactenus vidi omnia, & Aves etiam universæ, plurimaq; Piſcium genera, omni propemodum ex parte Homini correſpondeant; neq; ullum ſecanti occurrat diſcrimen, quod ſecus de Hominis quam de illorum Animalium functionibus ſtatuendum eſſe præſcribat.*

To this You'll anſwer, perhaps that ſuch indeed was the judgment of *Veſalius*; but you are not obliged to acquieſce therein, becauſe you have lately, not only read a certain Book *de Proprietatibus Cerebri Humani*, wherein the Author obſerves many conſiderable Differences betwixt the Humane Brain, and thoſe of all other Animals; but alſo with your own eyes beheld thoſe Differences demonſtrated by the ſame Author, in ſome diſſections for that end made by him at the command of the *Royal Society*; and that therefore you hope, if Anatomiſts proceed in their diſcoveries, with the ſame accurate Scrutiny, and the like happy Succeſs as of late Years they have done; ſome one of them may at length be ſo fortunate, as to find out the true uſes of all the ſeveral parts of the Brain of Man, and ſo ſalve all the difficulties that now amuſe thoſe, who profoundly conſider the wonderful *Oeconomy* thereof.

I reply, therefore, that granting *Veſalius* to have been much miſtaken in that his Opinion concerning the Brain; and that there really

really are thoſe Differences betwixt Man and all other Animals, which the Book you mention declares: Yet, Sir, what I have here ſaid concerning the abſtruſity of the Nature, immediate Inſtruments, and ways of operation of the intellectual Faculties, is nevertheleſs too true. For, you cannot but remember, that even the Author of that Treatiſe himſelf, doth in the end of it ingenuouſly confeſs, that notwithſtanding his frequent obſervation of thoſe Differences, he was ſtill as ignorant of the principal ſeat of the Soul, and what parts ſhe made uſe of in her ſeveral Functions, as before he firſt entred into the Anatomick Theatre. *Idem fatetur etiam acutiſſimus* Malpighius, *de* ſtructura viſcerum, p. 66. His verbis, *Ut verum fatear, quo magis manifeſta mihi eluceſcit Cerebri ſtructura, eo magis tot mirabilium operationum explicandi methodum ſpes excidit, &c.* Et paulo poſt; *Simplicem tandem dum agnoſco Cerebri ſtructuram, ineptam omnino ad exponenda ſenſuam & tam nobilium operationum phænomena reor. Ita ut hoc tantum conjicere poſſim à Cerebri, & Cerebelli glandulis in continuatos nervos ſeparari ſuccum quendam, ſicut in cæteris glandulis, proprio vaſe excretorio donatis, &c.* And were it not a *Parergon*, I could collect, and here recount many obſervations, recorded by eminent Phyſicians, of ſuch who retained the uſe of their Senſes, Imagination, Memory and Reaſon, without any the leaſt Defect,

even to the laſt minute of Life; and yet in their Heads, opened after death, there was found (as in moſt Fiſhes) but very little of Brain, and that little altogether confounded and diſſolved in Water. For a memorable Example of this aſtoniſhing *Phænomenon*, I take liberty to refer you to *Lib.* 1. *Cap.* 24. of the Medical obſervations of *Nich. Tulpius*, a late learned and judicious Phyſician, and Senator of *Amſterdam*; who relating the various Conjectures of ſome of his Collegues thereupon, gravely concludes with this free confeſſion of his Ignorance; *Quantum eſt, quod neſcimus! Velut namq; in aliis, ſic certe crèdibile eſt, potiſſimum nos cæcutire in genuino Cerebri regimine: cujus opera multò fortaſſis ſunt diviniora, quam quiſpiam hactenus ſuo comprehendit captu.* Whereunto you may add two other Examples no leſs wonderful; one recorded by *Gregor. Horſtius*, *lib. de morbis contagioſis part.* 2.) of a man who after a great Abſceſs or Apoſtem, and taking away of his Brain, yet retained all his Senſes and Underſtanding; the other obſerved by *Kerckringius* (*Obſervat. Anatomic.* 46.) of an Infant, whoſe Skull was found full of a mucous Water, inſtead of Brain. As for your expectation of farther diſcoveries from Anatomy, that may afford more light to direct the *Virtuoſi* in their reſearches into this dark Argument; I cannot indeed divine what time may bring forth, but am of Opinion,

Opinion, that there is leſs reaſon for your *Hope*, than for your *Wiſh* for any ſuch Diſcovery; the nature of Man's mind being ſuch, that it cannot underſtand it ſelf. *Adeo Animo non poteſt liquere de cæteris rebus, ut adhuc ipſe ſe quærat: Senec. Natur. Quæſt. Lib. 7. Cap. 24. & Cicero ille Chriſtianus*, Lactantius (Lib. de Opificio Dei) *Mentis quoque rationem, inquit, incomprehenſibilem eſſe, quis neſciat; niſi qui omnino illam non habet? cum ipſa mens quo loco ſit, aut cujuſmodi, neſciatur.*

## ART. III.

You are not then to wonder, if I acknowledge my ſelf unable to define from what various Conſtitutions of the Brain the differences of Wit ariſe, as from their proxim Cauſes. All I dare obſerve to you, concerning that *Ænigma*, is only this: That for the moſt part Men of Hot and Sanguine Conſtitutions, *cæteris paribus*, are more ingenious and acute; and thoſe of cold, Groſs and Phlegmatick, are more dull and ſlow of Imagination. If for this you require Authority, I can alledge that of *Hippocrates* himſelf, who hath two Texts expreſly favourable and pertinent to the ſame; one concerning the Sanguine, the other, the Phlegmatick Temperament. The firſt is this; Πυρὸς τὸ ὑγρότατον, καὶ ὕδατος τὸ ξηρότατον, κρῆσιν λαβόντα

λαβόντα ἐν τῷ σώματι φρονιμώτατα: *quod humidissimum est in igne, & siccissimum in aqua, si in corpore temperamentum acceperint, sapientissima sunt,* Περὶ Διαίτης *lib.* 1. *sect.* 29. The other this: Ἐι δὲ τινὶ ἐν δεεστέρῳ τῇ δύναμιν τὸ πῦρ λάβοι τοῦ ὕδατος, βραδυτέρην ἀνάγκη ταύτην εἶναι καὶ καλέονται οἱ τοιοῦτοι ἠλίθιοι: *porro si in aliqua Anima defectuosiorem vim ignis accipiat quam aqua, eam tardiorem esse necesse est; & appellantur tales Stolidi.* Ibidem. *Sect.* 32. If Reason; it is obvious, that the Blood being the fountain of natural Heat, and in truth the only *Calidum innatum*, by which all parts of the body are perpetually warmed, enlivened, and invigorated; and out of whose purest and agilest parts, the Animal Spirits are supposed to be extracted; by how much more copious and pure the Blood is, by so much more of heat is thence communicated to the Brain and its Appendix of Nerves (thereby made more firm and apt both to receive and retain the Images or Impressions of external Objects, and more pervious to the Animal Spirits) and a greater supply of Spirits generated out of it, for the uses of the Animal Faculties therein residing, and thereon depending, and *è contra.* Hence doubtless it was, that *Empedocles* held the Blood to be both the seat and cause of *Sapience: Namq; sanguinis tenuitate & munditie, animalia sapientiora sunt, sensumq; nobiliorem obtinent: Similiter vel timidiora,*

*midiora, vel animosa, iracunda, & furiosa evadunt, prout sanguis eorum vel dilutus, vel fibris multis crassisq; refertus fuerit. De part. Animal.* l. 2. c. 4. And that Dr. *Harvey*, somewhere in his Book of the Generation of Animals, affirms it to be of no small advantage to the Brain, that Students and contemplative Men preserve their Mass of Blood pure and uncorrupt. *Quantopere mortalium felicitatis interfit, animæq; pariter ac corpori conducat, ut proba victus ratione sanguinem purum ac nitidum conservent.* Lib de Gener. Animal. exercit. 51.

But I remember that my present task belongs rather to *Morals* than to *Physick*, and therefore superseding all farther enquiry concerning the diversity of constitutions, from whence the diversity of Wits may arise; and remitting you to the serious consideration of what that excellent Man, Mr. *Hobbs* hath delivered (*lib. de Homine, cap.* 13.) concerning the *Mutation* of Mens Ingenies by Passions, Custom, Experience, the goods of Fortune, opinion of ones self, *&c.* I pass to the principal *Differences* themselves, and their Descriptions, which, animated by your Command, I proposed to my self chiefly to handle in this hasty Exercise of my blunt and unequal Pen.

## SECT. V.

### ART. I.

TO go about to describe the great variety of *Ingenies* among Men, though of but one and the same Nation, were an attempt equally vain with his, who should endeavour to number the Sands; nor less impossible than for a Painter to pourtray all the several Faces in an Army upon one Table. As it is sufficient, therefore, to a well drawn Landskip, to contain the most eminent Hills, Buildings, Trees, and other objects situate in the prospect of the Eye within that Horizon; so may it be some satisfaction to you, if among a vast number of different Wits I select the most *Eminent*, such as appear to be the Springs or Sources of many Vertues, and not fewer Vices; and then represent them in Colours so suitable to their several Natures, that you may be able to discern and distinguish each from the rest, notwithstanding the near affinity and resemblance, which some of them have with others. I call them the Sources of many *Vertues* and *Vices*, because this may pass for a Maxim; *Ingenia quando assuescendo ita confirmata sunt, ut facilè, nec reluctante ratione, suas edant actiones*,

*actiones, dicuntur Mores: qui ſi boni ſunt, Virtutes, ſin mali, vitia appellantur.* And becauſe *Vices* generally are the ſpurious iſſue of *Paſſions*, as Paſſions are of the collateral Line to *Wit*. For the temperament of the *Brain* muſt be proportionate to that of the *Heart*; both Organs deriving all their Heat from the Lamp of Life burning in the Blood. Where the Blood therefore is more copious in quantity, more brisk and free in Motion, and more pregnant of Spirits; there commonly (*cæteris paribus*) both the Brain is more fit to produce acute Conceptions and ſubtile Thoughts; and the Heart more diſpoſed to be commoved and agitated by violent Affections. And it is obſerved even by the vulgar, that Paſſions are generally ſtronger in thoſe Men, who excell others in fineneſs of Wit and quickneſs of Imagination: *& è contra.* Hence it is, that we meet with in ſome Perſons, yea, and in ſome Nations (as the *Hollanders* and *Turks*) though little ſhew of fine Parts and of ſharp Wit; yet undeniable Teſtimonies of good Underſtanding and uſeful Prudence. No wonder then, if as on the one ſide, Men of airy Fancies and ranging Wits, are prone to commit Errors in Judgment and Action, as apt to be ſeduced by the ſpecious ſuggeſtions of their exorbitant Paſſions. So on the other, thoſe of ſlower Capacities, and blunter Wits, oftentimes

tentimes proceed in the regulation of their Life, and conduct of their private Affairs, with ſolid Prudence, and ſucceſsful Induſtry; as by temperament, leſs obnoxious to corruption from powerful Paſſions of the Mind. So that here it may be lawfully affirmed, by way of *Corollary*; "That the coldneſs of Paſſions is the natural ground of Prudence and Honeſty, and conſequently of temporal Felicity alſo among Men; as the heat and violence of them, is too frequently the cauſe of Imprudence, Diſhoneſty, and by conſequence of Infelicity.

## ART. II.

To addreſs then to their Deſcriptions. That which occurs in the firſt place is the *Ready* or nimble *Wit*: Wherewith ſuch as are endowed have a certain Extemporary acuteneſs of Conceipt, accompanied with a quick delivery of their Thoughts, ſo as they can at pleaſure entertain their Auditors with facetious Paſſages, and fluent Diſcourſes even upon very light Occaſions. They have indeed much of that Ἀγχίνοια *ſive habilitas in promptu excogitandi quid dicto ſit opus*, formerly deſcribed; and are therefore excellent at ſuddain *Repartees*: But being generally impatient of ſecond Thoughts and Deliberation, they ſeem fitter for pleaſant Colloquies and Drollery,

Drollery, than for Counsel and Design. Like Fly-boats, good only in fair Weather and shallow Waters, and then too, more for Pleasure than Traffick. If they be, as for the most part they are, narrow in the Hold, and destitute of Ballast sufficient to counterpoize their large Sails; they reel with every blast of Argument, and are often driven upon the Sands of a Nonplus. But where favoured with the Breath of common Applause, they Sail smoothly and proudly, and, like the City Pageants, discharge whole Volleys of Squibbs and Crackers, and skirmish most furiously.

ART. III.

Of these, you meet with two sorts. Some carry away the Bell in Table-talk and Familiar Conversation, with short, but Piquant touches of Phansie, such as plays chiefly upon the defects or misfortunes of others in the Company, yet without Gall. Their Teeth are sharp, but not venomous, and they rather Nible than Bite. Others approaching nearer to the dignity of Eloquence, are provided, whenever they please to imploy their Talent, either in publick or private, to speak volubly, and to the purpose; yet not so much from solidity of Judgment, as strength of *Memory*; which instantly supplies

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plies them with whatever they have heard or read agreeable to their Theme. The fine descants and poinant remarks of both sorts are commonly admired, not only by ignorant Ears, but also by some of Scholastick Erudition; who observing the facility of their vein in breaking sharp Jests, and pouring forth a Torrent of not undecent expressions, are apt to grow out of love with themselves, and to be offended with their own slowness of Conception, which permits them not to do the like without Premeditation and Pumping; and they have reason: For, what can you imagine more speciously resembling true Industry, and graceful Elocution, than the opportune and pertinent Hitts of these Facetious Spirits? What more Elegant, than to make acute reflections upon every Occurrent, and to give home Touches with Gentleness; which are the less resented, because they appear Sudden and Jocular? If to this Promptness and Jocundity of Wit, either Nature hath been so liberal as to add comeliness of Person, or fortune so propitious as to conjoyn dignity of Condition; especially if it be animated by great and secure Confidence, then is their liberty of Jesting as it were authorized in all places, nor ungrateful to those whom it provokes: Yea oftentimes, by its very Galliardise, it wins the Palm from solid and exact Prudence, if lodged in

Men

Men of excellent Abilities, but ſlow Expreſſion. Of the advantages redounding to a ready Wit from that graceſulneſs of Perſon, which the Grecians termed Τὸ σεμνοπρεπὲς τῦ προσώπυ, and the Latins *dignitas oris*; you have an eminent Example in *Dion* the *Syracuſan*, who thereby much ingratiating himſelf to the People, was ſo proſperous in his Ambition, that he ruined *Dionyſius*, and ſucceeded him in the Soveraignty of *Sicily*; and *Corn. Nepos* puts the ſame in his Character; where among his natural Endowments he reckons as chief, *ingenium docile & come, magnamq; corporis dignitatem, quæ non minimum commendatur.*

## ART. IV.

But this ſo charming ſwiftneſs of both Phancy and Tongue is not exempt from its Failings, and thoſe ſhameful ones too ſometimes. For, take them from their familiar and private Converſation, into grave and ſevere Aſſemblies, whence all extemporary flaſhes of Wit, all Phantaſtick Alluſions, all perſonal Reflections are excluded; and there engage them in an Encountre with ſolid Wiſdom, not in light Skirmiſhes, but a pitcht Field of long and ſerious debate concerning any important Queſtion, and then you ſhall ſoon diſcover their Weakneſs, and con-

contemn that Barrenneſs of underſtanding which is uncapable of ſtruggling with the difficulties of Apodictical Knowledge, and the Deduction of truth from a long ſeries of Reaſons. Again, if thoſe very conciſe Sayings, and lucky Repartees (for the Court hath now naturaliz'd that Word) wherein they are ſo happy, and which at firſt hearing were entertained with ſo much of pleaſure and admiration; be written down and brought to a ſtrict examination of their Pertinency, Co-herence and Verity: How ſhallow, how frothy, how forced will they be found! how much will they loſe of that Applauſe, which their tickling of the Ear, and preſent flight through the Imagination had gain'd. In the greateſt part therefore, of ſuch Men you ought to expect no deep and continued River of Wit, but only a few Plaſhes, and thoſe too not altogether free from Mud and Putrefaction.

## SECT. VI.

### ART. I.

IN the ſecond place comes the *Ranging* Wit, whoſe Pregnancy is ſo diffuſed, that it flies at all things; and commonly aſſiſted with

with prolix Eloquence, diſcourſeth copiously rather than cloſely; without premeditation ſupplying it ſelf with Words and Sentences, as out of a treaſury Inexhauſtible. Men of this Talent are uſually in high eſteem with the People, if of ſuch Profeſſions as give them opportunities to ſhew their Copiouſneſs in publick Aſſemblies or Councils; nor ungrateful in private Converſation, at leaſt when once they have learned as well to be ſilent at ſome times, as to ſpeak profuſely at others; which they cannot eaſily do. For, as all Brute Animals know, by natural inſtinct, in what part their chief Power lies, and delight in the frequent uſe of that part above all the reſt of their Members: So theſe Men highly delighted with their faculty of Eloquence, wherein alone they excell, are hardly brought to obſerve *Decorum*, and opportunities when to Contract or Expatiate, when to ſpeak or hold their Peace; but carried violently on by an itch of declaiming on every Subject, how trivial or impertinent ſoever, often entangle themſelves in Arguments above their Underſtanding, and ſo Satiate, but not ſatisfie their Hearers. So that even a wiſe Man may juſtly wonder, their imprudence conſidered, how they are able to ſpeak ſo much, and ſo little at once, ſo well and to ſo little purpoſe. Having at length ended (not finiſhed)

ed) their fine Harangues, they ſcarcely refrain from openly applauding themſelves; and if their Auditors ſhew any ſigns of Complacency and good Humour, they are apt to refer it only to a ſatisfaction of Judgment reſulting from the Elegancy of their Diſcourſes, though the ſame ariſeth rather from Joy that they are at length delivered from the importunity of them. Notwithſtanding this Vanity, it muſt be confeſſed: Theſe Wits have long Wings, and incited by a ſecret *impetus* of Nature, delight to fly Abroad, and range over the whole Field of Sciences; but then again, ſuch is their ſpeed and precipitancy, they ſtay no where long enough to Examine, Select and gather; like Bees in a windy day, they take only a ſuperficial taſte of various Flowers, and return to their Hives unloaded. Whence it comes, that while they are diſcourſing of one part of Learning, if a new hint chance to ariſe and intrude it ſelf into their Imagination, inſtantly quitting their former Theme, they as ardently purſue the new one; and ſo often divert to freſh Arguments, till they have wholly forgotten the Queſtion firſt ſtarted; as unſtanch Hounds, meeting with a new Scent, follow it with full Cry, and loſe the Beaſt firſt chaſed. And this is that defect of Mind, which is commonly called Levity, ariſing perhaps chiefly from an exceſſive

ceſſive Mobility of the Animal Spirits in the ſeat of Imagination.

No wonder then, if theſe Rambling Heads be ſo far from attaining to ſublime and extraordinary Wiſdom, that for the moſt part they come ſhort of even vulgar ones in ordering their affairs according to the rules of Domeſtick Prudence. Some of them becloud themſelves with the Vapours of Philauty, Self-love, and over valuation of their own Opinions, and hunting after Praiſe: Others loſe their Credit by too viſible Affectation, others attempt things above their Reach, and ſink themſelves by Aſpiring; and moſt prove wanting to themſelves and friends in ſuch Offices, where conſtant Sedulity, and ſteady adherence to one purpoſe is required. For, they are naturally light, unconſtant even to their own Hopes, variable in their Deſigns, fixt to nothing but their own Opinions, in which they ſo abſolutely confide, that they look not into the advantages of others Propoſals and Counſels. And yet for all this, ſome of them ſo dazel weaker Eyes with the Poliſh and Luſtre of their ſuperficial Parts, that they paſs for Accompliſhed Perſons, and are at length admitted to reap that Harveſt of Fame and Wealth, which ought to be the reward of ſolid and profound Abilities; eſpecially when they have acquired the Art

of

of underſtanding as well how to conceal their Defects, as how to ſet forth their good Qualities.

## ART. II.

This Art conſiſteth principally in moderating their fervency of Speaking, in frequent change of Arguments, and always chooſing ſuch in which they may moſt eaſily impoſe upon their Hearers. For inſtance; among Military Men, let them diſcourſe of matters of Religion, of the Rites and Cuſtoms of the Ancients, of the Origins and Migrations of Nations, and ſuch like Themes, wherein Soldiers generally have but little knowledge; among Men bred up in the ſhades of the Schools, and unconverſant in Polities, let them Diſcourſe of the foundations and periods of Empires, of the Fates of Kingdoms, of the Revolutions in Commonwealths, of the Vertues and great Actions of particular Princes, of State Maxims, *&c.* In a word, *Let them provoke none in his own Way or Art.* For, in familiar Conferences, and ſociable Colloquies, it is not ungrateful, ſo it be Dextrouſly done, to divert to things of which the Company is ignorant; both becauſe Errors then eſcape diſcovery, and becauſe Novelty begets pleaſure, and by how much more we eſteem things

things of which we never heard before, by ſo much more do we admire him who delivered them. But above all *let them take heed of Writing*; which to Roving and Superficial Wits is as difficult, as their Gift of ſpeaking Fluently is Eaſie, and for the moſt part proves no leſs deſtructive to their Fame, than their Extempore Oratory hath been favourable. For, that which gives due ſharpneſs and grace to the Stile of a Writer, and recommends it to the preſent and ſucceeding Ages, is exquiſite and elaborate Judgment, which is very rarely conjoyn'd with natural fluency of Speech. The Reaſon may be this: That a Prompt, but turbulent Mind, when in retirement (which all know to be neceſſary to a Writer) it comes once to reflect upon it ſelf, and examine its own ſtrength; burdened with multiplicity of things together offering themſelves, and confounded with variety of Thoughts, ſoon faints under the weight; and having neither Judgment to ſelect, nor patience to digeſt, falls at length into Diſtraction, or Deſpondency. In fine, the Faculty of Writing well is ſo different from that of talking Volubly, and requires ſo much more of both Attention and Deliberation; that moſt of your Fine Speakers, when once they find the Wings of their Phancy clipt, and their underſtanding intangled in ſtrong

ſtrong and knotty Reaſonings, are miſerably at a loſs how to extricate themſelves, and diſpairing of ſucceſs, return to their former Liberty. Yet ſome of this Claſſis, either blinded with Self-conceit, or deluded by adulation of their Admirers, have adventured to publiſh Books; and out of vain Ambition to enlarge and eternize their Reputation by their Pen, have utterly ruined what they had acquired by the nimbleneſs of their Tongue. My advice therefore, to ſuch ſhall be this; That they raiſe in the World an expectation of ſome conſiderable Volume from them, and keep that expectation alive as long as they can; but be ſo wiſe as never to ſatisfie it with ſo much as a ſingle Sheet. But Wits of this temper are commonly too Hot to moderate their Efforts; too opinionated to take caution from the Counſel of even their trueſt Friends; and therefore I leave them to pleaſe themſelves.

SECT.

## SECT. VII.

### ART. I.

YOu have beheld the Ready, and the roving Wits, together with their Advantages and Defects; be pleased now to remove your eye to the Image of a third sort, which seeming contrary to both, and yet more useful than either, may therefore not unfitly be called the *Slow*, but *Sure* Wit. Some Heads there are of a certain close and reserved Constitution, which makes them at first sight to promise as little of the Vertues wherewith they are endowed, as the former appear to be above the Imperfections to which they are subject. Somewhat Slow they are indeed of both conception and expression; yet no whit the less comparated to solid Prudence. When they are ingaged to speak, their Tongue doth not readily interpret the dictates of their Mind; so that their Language comes as it were dropping from their Lips, even where they are incouraged by familiar Entreaties, or provoked by the smartness of Jests, which suddain and nimble Wits have newly darted at them. Costive they are also in their Invention, so that when they would deliver some-

ſomewhat ſolid and remarkable, they are long in ſeeking what is fit, and as long in determining in what manner and words to utter it. But, after a little conſideration, they penetrate deeply into the ſubſtance of things and marrow of Buſineſs, and conceive proper and Emphatick words, by which to expreſs their Sentiments. Barren they are not, but a little Heavy and Retentive: Their Gifts lie deep and concealed, being furniſhed with Notions, not airy and umbratil ones, borrowed from the Pedantiſm of the Schools, but true and uſeful: and if they have been manured with good Learning, and the habit of exerciſing their Pen, oftentimes they produce many excellent Conceptions worthy to be tranſmitted to Poſterity.

## ART. II.

Though they have no reaſon to accuſe Nature of any unkindneſs to them; yet they have juſt cauſe to complain of the inequity of Fortune, in this reſpect; that having an Aſpect very like to narrow and dull Capacities, at firſt ſight moſt Men take them to be really ſuch, and ſtrangers look upon them with the eyes of neglect and contempt. Hence it comes, that excellent Parts remaining unknown, often want the favour and patronage

patronage of Great Perſons, whereby otherwiſe they might be redeemed from obſcurity, and raiſed to imployments anſwerable to their Faculties, and crowned with Honours proportionate to their Merits; as the moſt precious Wares ſeldom invite Buyers, if kept in darkſome Corners, nor decently expoſed, and adorned with ſplendid Titles.

ART. III.

The beſt courſe therefore, for theſe to overcome that Eclipſe, which prejudice uſually brings upon them, is to contend againſt their own Modeſty, and either by frequent converſe with Noble and diſcerning Spirits, to enlarge the Windows of their Minds, and diſpel thoſe Clouds of Reſervedneſs, that darken the luſtre of their Faculties; or by Writing on ſome new and uſeful Subject, to lay open their Talent, that ſo the World may be convinced of their intrinſick Value.

SECT.

## SECT. VIII.

### ART. I.

IN the middle betwixt the two Oppoſites, too much Heavineſs, and too much Lightneſs, nature ſeems to have placed the moſt happy Indoles or Ample Wit; which is ſeldom out of love with it ſelf, yet never too indulgent to it ſelf, and often advanceth its Poſſeſſors to the higheſt Honours and Dignities, of which Subjects are capable. This uſually is attended with no more of Eloquence than decency allows, or occaſion requires; and that, if cultivated by Eruditi-on, or matured by Time, is always neat and graceful even in familiar Converſation, neither precipitate, nor ſlow in delivery; as guided by a Judgment, though not ſharp on the ſuddain, yet ſtrong and ſolid after a little recollection. In fine, this is the Man moſt fit to harbour all Vertues, as by Natures benignity comparated to great Prudence, as well Publick as Private; and if toucht with a temperamental Propenſity to ſome certain Vice, yet ſeldom tainted with any evil Habit.

ART.

ART. II.

Betwixt these Ample Wits and the Narrow Ones, Nature her self hath put a certain Criterion or Character of Distinction, easily discernable; and it is this. The former being duly conscious of their own dignity, do all things with a Bon Mien, or Good Grace, and becoming Freedom, far from the vices of Affectation and constrained Formality, as being actuated by Spirits not bold, but Generous and Erect, always addressed to noble Ends, and contemplating somewhat diffusive and above vulgar Aims. And this is that Semi-divine Temper of the Mind, which *Aristotle* calls Εὐφυΐα, the Latins, *Felicitas ingenii*, and we, an Universal Capacity. On the contrary, Narrow and Grovelling Wits condemn themselves to abject Cogitations and low Counsels, never daring to aspire above the common suggestions of their pusillanimous Humility; yet in little matters, and such as transcend not the Sphere of their Capacity, they often proceed with exact diligence, and sometimes also with good success; there being annexed to them a certain *Astutia*, siniſtre or spurious Wisdom, called Cunning, and Wisdom for ones self, such as is common also to weak and timorous Animals, which keeps them intent wholly

wholly upon their own ſafety; and (as we have before deduced it) ariſeth only from diffidency of ſufficiency in themſelves, than which there can be no greater Enemy to noble and generous undertakings. Beſides, if they at any time (as ſometimes, puff'd up with proſperity of their Crafty and undermining deſigns, they will) offer at ingenuity; it is with ſo much conſtraint, formality and ſtarchedneſs, that they expoſe themſelves to the ſmiles and contempt of Judicious Men.

## ART. III.

This Thau or Mark of difference is well worthy your Obſervation, becauſe theſe Half witted or Cunning Men for the moſt part make advantage of even their Inability, building rather upon deceiving others, who confide in them, than upon any ſoundneſs of their own proceedings; and becauſe (as the Lord Chancellor *Bacon* moſt judiciouſly obſerves) *nothing doth more harm in a State, than that cunning Men paſs for wiſe Men*; like Empiricks in Phyſick, they may indeed have a great Collection of Experiments, but not knowing the right and ſeaſonable uſe of them, pervert them to baſe and ſiniſter Ends.

Leaving them therefore as unworthy further conſideration, let us return to our *Bon Eſprit*,

*Esprit*, and for a few minutes entertain our selves with contemplating the excellency thereof.

## ART. IV.

There are among the *Literati*, who missed either by too much favour of their own Disciplines, or by an immoderate esteem of the advantages of Scholastick Sciences (which were never denyed to be very great by any but the Barbarous) allow no Wit to be happy and of Publick use, but that which is not only capable of, but also naturally addicted to Letters; none to have attained to the just height of Prudence, that was not advanced thereto by the Scale of various Learning. Thus Men eminently fruitful in publick Vertues, and as it were constellated for Polity or the great Art of Governing the Multitude, they exclude from the Senate, and from true Greatness, by a prejudice more allyed to envy than to Discretion. For,

## ART. V.

On the contrary, it is much more reasonable to hold, that none are so fit for affairs of State, as those blest Favourites of Nature, upon whom she hath accumulated her

nobleſt and richeſt Donatives; ſince that Sagacity of Spirit which enableth a Man not only to know the Reſorts and Opportunities of Buſineſs; but alſo to ſink into the main of it, and then to form Counſels both for Conduct and Diſpatch (the two Principal Vertues in a States-man) is rather the free Gift of Heaven, than the purchaſe of Labour and Study. Which ſeems to be no more than what the great Roman Orator Averrs upon his own Obſervation. *Ego multos homines* (ſaith he, *in Orat. pro Archia Poeta*) *excellenti animo ac virtute fuiſſe, & ſine doctrina, naturæ ipſius habitu prope divino, per ſeipſos & moderatos & graves extitiſſe fateor; & illud adjungam, ſæpius ad laudem, atq; Virtutem naturam ſine doctrina, quam ſine natura valuiſſe doctrinam.* Nor more than what is Elegantly couch'd in that ſaying of *Democrates* the Philoſopher; πολλοὶ λόγου μὴ μαθόντες ζῶσι κατὰ λόγον, *multi, qui rationem non excoluere, ex ratione vivunt.* Again, time hath furniſhed us with examples of ſome, who had acquired high eſtimation in the Schools by extraordinary acuteneſs in ſundry kinds of learning, and yet proved very weak, when they were tranſplanted into the more ſubtile and fine region of Princes Courts and Councils; their Reaſon then confeſſing it ſelf too dull-ſighted to diſcern the Fineneſſes of Civil Prudence, to which all other learning muſt give place.

You

You will not, Sir, I presume, be long in determining which is the truer Wisdom, his who can foresee Discontents and Motions of a Nation, and provide seasonable and safe remedies for them; or his, who after long Contemplation, is able to predict Eclipses of the Sun and Moon, and to calculate the journeys and returns of all the Planets; but cannot presage what dangers threaten the Commonwealth, what changes and revolutions are impendent over the State.

Besides, those very Men, who thus cry up the usefulness of Languages and Sciences, restrain not the title of Learned and Polity to him alone, who hath with equal felicity run through the whole Encyclopedie or round of Arts and Sciences; but think it sufficient, if a Man acquire excellency in any one of them: For instance, if an Orator singularly dextrous in managing Arguments, and happy in all the Exornations of Speech, be yet dull and heavy in comprehending the secrets of Natural Philosophy; or if a profound Philosopher be yet destitute of Eloquence, or unconversant in History, and Politicks and other parts of Learning, they nevertheless deny him not the Honour of an Eminent Wit. That Preheminence therefore, which is due from any one part of Learning, why are they so par-

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tial, ſo unjuſt, as to detract from that Science, which is converſant in the regulation of whole Societies of Men, and which in that very reſpect ought to be preferred to all other human Knowledge? Think they, that Wiſdom ſpeaks to her Diſciples only in Greek or Latin, or Hebrew; and not rather in a ſecret Vivacity of Spirit, and a piercing Judgment or Reaſon that underſtands all Languages? To be born with a pregnant Wit, is no ſuch high indulgence of Nature, if no more be required therein, than a propenſion to, and Capacity of Erudition Scholaſtick. Thoſe of the Ancients, whom we acknowledge to have been the Patriarchs of Sciences, and great Examples of Wiſdom, never conſumed much of Oil and Sweat in the ſhades of the Schools; and yet certainly they were born under Stars highly propitious. To found Republicks, to make wholſome Laws for conſervation of publick Peace, to ſupport their Countrey by wiſe Counſels, to obſerve the Conſtitutions, Rites and Cuſtoms of other Nations, and transfer into their own whatever they found worthy imitation; ſo far to note and regiſter the motions of Cœleſtial Bodies, as to keep a true account of Time, and accommodate their Negotiations both at home and abroad to the moſt convenient Seaſons of the Year, and benefit of the People: This,

this

this was chiefly called *Science* in those elder and purer times.

To be a little more particular, while those primitive Sages laboured to reclaim savage and rude Multitudes, and mollify their Iron Minds by Mansuetude and other Vertues necessary to common safety and the maintenance of Right in Civil Societies; by little and little, there grew up that Knowledge which is called moral Philosophy. And while, being disjoyned by mutual Emulation and Contention, they endeavour to perswade the People to favour and adhere to one or the other side, they made Speeches to them to move their Affections accordingly; that gave the first beginning and credit to Eloquence or Oratory. In a word, the Monuments of History have conveyed down to us the Prudence and Artifices of those Ancients, so as to be precedents to our Modern *Literati*; at least if they be able to bear the like weight of cares; if not, the best use their weaker Heads can make of such Monuments, will be only to boast of their Reading, by shewing them to others; as Priests shew Reliques of Saints, but want the power of working Miracles; or as keepers of Antick and magnificent Structures can perhaps name the Founders and Architects, but imitate neither. For, to read History only for Contemplation, is a vain

and idle pleaſure, that leaves no fruit behind; but to imitate the glorious Actions and Atchievements of ſuch worthy Patriots, that's true and noble Erudition. This was the uſe *Cicero* made of his vaſt Readings, as appears by that profeſſion of his *(in Orat. pro Archia Poeta.) Quam multas nobis imagines, non ſolum ad intuendum, verum etiam ad imitandum, fortaſſe morum hominum expreſſas, Scriptores & Græci, & Latini reliquerunt? quas Ego mihi ſemper in adminiſtranda Rep. proponens, Animum & mentem meam ipſa cogitatione Virorum excellentium conformabam*, &c.

## ART. VI.

Nevertheleſs it is not to be doubted, but the moſt *Abſolute* Wit is that, which (like the Firſt Matter of the *Ariſtotelians)* is capable of any Form, and can with equal facility employ it ſelf in all kinds of Studies; having an Univerſal Acuteneſs, and Strength as well to graſp the difficult and ſlippery Myſteries of State, as to unravel the knotty Methods of Arts and Sciences profeſſed in Univerſities. For, Studies perfect Nature, and both are perfected by Experience; natural Abilities being like Fruit-trees, that need proyning and culture by learning, and Studies themſelves giving forth directions too much at large, except they be bounded by Experience. All together make the happieſt

pieſt conjunction, and by mutual aſſiſtance advance their Owner to the pinnacle of Humane Wiſdom and Honour; that ſublime Sagacity of judgment requiſite in a Statesman, and conformed to the Genius of the preſent Age, and comporting with the conſtitution of Affairs, ſo governing Learning, as that it can neither degenerate into *Pedantiſm*, nor ruſt in vain and ſolitary *Speculation*: and Learning, on the other ſide, ſo ſupporting and enriching the Judgment, as that it need not rely only upon ſingle Experience and Obſervation of its own time, but may have recourſe alſo to the Oracles of all former Ages, and furniſh it ſelf with Examples out of the treaſury of Antiquity.

Yet if any Man (as many ſuch there are) naturally addicted to publick Buſineſs, and fit to ſerve his Prince and Country in quality of a Counſellor, be not equally in Favour with the *Muſes*, nor proſperous in Scholaſtick Speculations; I hope, Sir, you will not ſtick to allow him to be a Perſon of a more erect Mind, and nobler Parts, than a meer Contemplative Book-man; who though perhaps skillfull in Languages, and Logician enough to unriddle and impoſe Sophiſms, and to diſpute long and formally about Non entities, is yet too narrow of underſtanding to meaſure the vaſtneſs of Civil Prudence, which is founded upon mature Obſervation, and

and idle pleaſure, that leaves no fruit behind; but to imitate the glorious Actions and Atchievements of ſuch worthy Patriots, that's true and noble Erudition. This was the uſe *Cicero* made of his vaſt Readings, as appears by that profeſſion of his *(in Orat. pro Archia Poeta.) Quam multas nobis imagines, non ſolum ad intuendum, verum etiam ad imitandum, fortaſſe morum hominum expreſſas, Scriptores & Græci, & Latini reliquerunt? quas Ego mihi ſemper in adminiſtranda Rep. proponens, Animum & mentem meam ipſa cogitatione Virorum excellentium conformabam*, &c.

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built up of ſolid Experiences, ſquar'd by exact Judgment, and adjuſted to preſent Emergencies in State. So that I am apt to believe, that *Favorivus* was in very good earneſt, though he ſeemed to jeſt, when he meaſured the Knowledge of *Adrian* the Emperor by the greatneſs of his Power. The Story is in ſhort this. *Adrian*, not a little Ambitious of the Fame of extraordinary Learning, accidentally meeting *Favorinus*, an eminent Philoſopher, fell inſtantly upon him with a whole Volley of Syllogiſms, and preſſed him with Sophiſtical Arguments; to which the wary Philoſopher made but ſparing and modeſt Anſwers, ſuch as intimated his being overcome, and left the Emperor to pleaſe himſelf with his imaginary Victory. Soon after, his Friends reprehending him for making ſo weak Defence, he returned this Vindication: *I were to blame* (ſaid he) *if I ſhould not grant him to be the moſt learned, who hath daily twenty Legions at his Command.* Which I underſtand to be more than a Complement; the Regiment of ſo many Millions being a piece of greater Skill, and ſublimer Science, than to manage a Diſputation with Dialectical Subtlety, and argue in Mode and Figure.

Having thus in a ſhort digreſſion, endeavoured to refute the Error of ſuch who hold, that no Wit, however Ample and

Happy

Happy in its Native Capacity, can yet attain to ſolid Prudence, without the improvement of Scholaſtick Erudition: It follows, that we obſerve briefly both the Vice, to which even the beſt tempered Wits ſometimes are prone, and the principal remedy thereof.

## ART. VII.

As Puſillanimity or Self-diffidence makes of Narrow Wits cunning Men; ſo Self-confidence, if immoderate, often checks the growth, and hinders the fertility of even the beſt Wits. For, ſome of greateſt hopes, too ſoon truſting to the native Pregnancy of their Mind, and deſiſting from Lecture, Meditation and all other Labour of the Brain, as not only unneceſſary, but alſo burthenſome, and expenſive of time; thereby clip their own Wings, render themſelves unfit for any generous Flight, and ever after flagg; ſo far from aſpiring above others, that they come ſhort even of themſelves, and ſuffering thoſe *igniculi ætherei* or Cœleſtial ſparks of Wit, by which they were in their Youth Actuated, to languiſh and go out for want of Induſtry to Fan them, degenerate into a barren Dullneſs, ſo much the more difficult to be overcome, by how much the longer ere acknowledged. Whereas others con-

ſcious of their native imbecility, endeavour with labour and ſweat to acquire what the auſterity of Nature denyed them; and by continual culture of Study, and ſeeds of good Diſcipline, ſo enrich the Field of their Underſtanding, that at length they exceed in fertility of Science, not only their former ſelves, but others alſo to whom Nature hath been much more bountiful. By which it is manifeſt, that,

## ART. VIII.

The proper Remedy for this Obſtruction, that not ſeldom brings an Atrophy or defect of nouriſhment upon the beſt tempered Wit, can be no other but conſtant Study and Meditation, by which the Faculties of the Mind are exerciſed and kept in vigour. *Senſit quid mens rite, quid indoles nutrita fauſtis ſub penetralibus poſſit.*

*Doctrina nam vim promovet inſitam, Rectiq; cultus pectora roborant.* Hor. lib. 4. Od. 4.

Not that it is requiſite Men of this order ſhould over curiouſly ſearch into each Punctilio or nicety of the thing they contemplate: For, though that be the way to attain exactneſs in ſome Particulars, yet it would at the ſame time greatly retard their progreſs in the Main, and make it long before they advance ſo far, as to make a liberal and

and genuine inſpection into the whole of that very Science, which they ſo ambitiouſly effect. Beſides, the ſame would habituate them to confine their Cogitations within too narrow a compaſs, by impaling their curioſity upon Notions, though perhaps of great ſubtlety in Speculation, yet of little uſe in the occurrents of life; nor could they eaſily let looſe their thoughts to other things, which though ſometimes of an inferiour Nature, yet may be more neceſſary to be look'd into. To theſe therefore I am bold to preſcribe Study as a daily Exerciſe, not as their ſole imployment.

## ART. IX.

Nor do I condemn thoſe fine Wits, that ſpend moſt upon the ſtock of Nature; becauſe they have this for excuſe: *That all Heads are not equally diſpoſed to patience in Study, and diuturnity of Labour.* For, the finer and acuter the Wit is, by ſo much the more eaſily indeed doth it penetrate into things difficult, and divide things involved; but then again it grows the ſooner blunt with length of labour and intention. The Reaſon perhaps is this; That Nature doth rarely commit ſuch fine Wits to the cuſtody of groſs and robuſt Bodies; but for the moſt part chooſeth to lodge them in delicate and tender Conſtitutions,

Conſtitutions, ſuch as produce the pureſt and ſublimeſt Spirits; which as by their greater Mobility they conduce to quickneſs of Apprehenſion: So are they for the ſame cauſe more prone to Expence or Exhauſtion, upon continued intention of the Mind, nor capable of reparation unleſs after due Repoſe and pleaſant Divertiſement. Again, not only the labour of theſe Ethereal Wits, but even their Relaxation and Leaſure is therefore precious; becauſe no ſooner are their Brains at liberty, but they acquire new Vigour, and their Acuteneſs ſpontaneouſly ranging abroad, brings in freſh Hints, and repleniſhes them with ſerious Reflections, and uſeful Cogitations: As rich Ground, when left a while Fallow, of its own accord puts forth abundance of excellent Plants, in nothing inferior to the beſt cultivated Gardens. This ſeems patheticall expreſt in that Apophthegm of *Coſmus de Medicis*, the politick Founder of the flouriſhing Dukedome of *Florence*. When in a Morning he had lain long in Bed, as wholly reſigned up to an incurious Repoſe, one of his Favourites coming into his Bed chamber, Salutes him with this Complement. "Sir, (*ſaid he*) "where is *Coſmus* the Great, to whoſe Vi-"gilance, as to a Pilot, we have all en-"truſted the conduct of our State? Are "not his Eyes open at high Noon? I have "been

" been abroad ſome hours ſince, and diſ-
" patched much Buſineſs. *The Duke ſmartly*
" *returns*: Boaſt not your diligence thus, Sir;
" my very Repoſe is more profitable, than
" all your Pains and Induſtry.

## ART. X.

Nor is this Delicacy of Conſtitution, which hinders the choiceſt Wits from undergoing the hardſhip of conſtant Study and long Watchings, ſo Univerſal, but that ſome are exempted from it. But theſe are I confeſs, very rare, and as the nobleſt Preſents Nature can make to Kingdoms and States, ſeldom produced by her, being of that moſt happy temper, that they can ſtoop their lofty Parts to the Anxiety of tedious Meditations, and Druggery of vaſt Readings and Collections. To this they bring themſelves chiefly by Reſolution and Cuſtom; whoſe effects are no leſs admirable in the Faculties of the Mind, than in thoſe of the Body. *Nihil aſſuetudine majus. Quod malefers, aſſueſce, feres bene, multa vetuſtas Lenit.* Ovid. Hence our incomparable Mr. *Hobbs* (who was pleaſed not long ſince to tell me, that he was in the fortieth year of his age, when he firſt began to ſtudy with due intention of Mind) ſpeaking of the power of Cuſtom upon the various Ingenies of Men, hath this remarkable

kable ſentence: *Quæ nova offendunt, eadem ſæpius iterata naturam ſubigunt; & primo quidem ferre ſe, mox autem amare cogit. Id quod in regimine corporis maxime, deinde etiam in operationibus Animi perſpicuum eſt. De natur. Homin. cap.* 13. *ſect.* 3. When they have thus conquered themſelves, then it is they make the truly Brave Men. When Time, Perſeverance in Study, and Experience have brought them to Maturity, you may worthily call them Living Libraries, walking Epitomes of all Sciences, and Magazines of Knowledge. For, in them may be found the Piety of *Divines*, the Wiſdom of *Hiſtories*, the Wit of *Poets*, the ſolidity of the *Mathematicks*, the depth of *Natural Philoſophy*, the Gravity and Uprightneſs of *Morality*, the warineſs of *Logick*, the ſtrength and ſweetneſs of *Rhetorick*, the diſtinguiſhing ſubtlety of *School-men*, the Exactneſs of *Criticks*, and the right Uſe of all. And when they are fixt in Publick imployments, *abeunt Studia in mores*, they become fit to bear a continual load of cares; not prone to be confounded with Multiplicity of affairs, nor diſcompoſed with the divers aſpects of Occurrents, nor ſtartled at unexpected and croſs Events; but conſtantly calm, and equally ſedulous, and what more can be expected from Humane Frailty?

In this rude Draught of the charming Beauties of the Ample and Studious Wit, more

more of Art might have been ſhewn, and better Colors uſed. But, conſidering that it contains, *tanquam in compendio*, all the ſeveral Vertues that lie diſperſed and ſingle in the precedent ſorts; and that you (Noble Sir,) are ſo happy as to need no more lively Image thereof, than what you may daily contemplate (the curtain of your great Modeſty withdrawn) by reflecting upon your own; I thought my ſelf at liberty to run the ſame over only with light Touches, and a haſty Pencil. Which I now remove to a work much leſs gratefull both to Your genius and my own, namely the Character of the Malignant Wit; which I therefore reſerved for the laſt place, that the Deformity thereof might ſet off the Beauties of thoſe already deſcribed; as Satyrs and Negro's painted by fair Ladies make them appear more amiable.

## SECT. IX.

### ART. I.

BY the Malignant Wit, then I underſtand that which is indeed quick of Apprehenſion, but void of Humanity; being prone to exerciſe it ſelf chiefly in re-ſearching into

to the Defects, Errors, and even the Infortunes of others, ſuch eſpecially who by their Vertues have rendred themſelves Conſpicuous; and to delight in both aggravating and publiſhing them to their diſhonour. Wits of this evil temper may not unfitly be reſembled to Chymical Spirits, which are ſubtle and penetrating, but they alſo Corrode; and the Spirits by which they are actuated, ſeem to be extracted, not out of the pureſt parts of their Blood (as other Mens are) but from their Gall; as if they deſired to verifie the new opinion of *Sylvius de la Boe*, that that bitter and acrimonious Excrement is the Natural Ferment of the Blood, and neceſſary to not only the Vital, but alſo the Animal Actions, in all living Creatures, in which it is found. Out of Self-conceit, they affect to be thought highly Ingenious; becauſe nothing is more nearly allied to Reaſon, the proper good of Man, than Ingeny; whence that of the Poet, *Qui velit ingenio cedere rarus erit.* Whereupon *Claud. Donatus*, relating how one *Filiſtus*, a Favourite to *Auguſtus*, uſed to caſt reproaches upon *Virgil*, and carp at all he ſaid, even in the Emperour's preſence; adds that he did it, *non ut verum dignoſceret, quod* Socrates *facere conſuevit, ſed ut eruditior videretur.* But conſcious of their own Vices, and ſtudious to conceal them; they endeavour by detraction

traction to make it appear, that others alſo of greater Eſtimation in the World, are tainted with the ſame or greater; as infamous Women generally excuſe their perſonal Debaucheries, by incriminating upon their whole Sex, calumniating the moſt chaſt and vertuous, to palliate their own diſhonour, *Cum videlicet ſuorum ſibi vitiorum ſint conſcij, tametſi ab ijs liberi eſſe malunt, aliquanto melius ſecum agi putant, ſi alios homines ſive iiſdem, ſive majoribus obnoxios eſſe, aut fuiſſe dicant.* To this baſe end they rejoyce to expoſe the ſecret faults of Men any way renown'd; which being no otherwiſe ſo eaſily effected as by the Pen, they addict themſelves moſtly to Writing; among all Sects, chooſing that of Criticks, that ſo under the innocent liberty of Judging, they may uſurp the moſt pernicious Licence of Cenſuring. In which inhumane Practice they are ſure to make uſe of one, or more of theſe cunning Artifices. Having found an opportunity to mention ſome Evil, whether true or only ſuſpected in the Perſon, whoſe Merits they intend to diſparage; either they induſtriouſly preterhit what they know, and ought to conjoyn towards the excuſe thereof; or they pretend (forſooth) not to believe it, when yet they revive the memory of it for no other end, but that it may be more firmly believed by others. Where they meet with notorious failings,

failings, there they ſeem to extenuate, and as it were to compenſate them with ſlight Commendations, only to diſguiſe their detraction. *Sic laudant, quæ in odio habent, ut maligna deinde inferentibus ſit pronior fides.* As I have heard of a certain Courtier, who deſirous to obſtruct the preferment of a poor Country Vicar, and yet not daring to oppoſe his Maſter, King *James* his charitable inclination thereunto, ſaid to the King. "Your Maje-"ſty may do well to give him a better Li-"ving, for though he hath not much of "Learning, he is a very good Fellow, too "hard for all his Pariſhioners at Cudgels, "and hath a ſingular knack in catching Dotrells. *Aſſiduum & Principibus exitiabile malum, apud quos gratioſi prætextu juvandi aut monendi, ſatiant invidiam; & interdum æmulos laudibus attollunt, ut maligna deinde inferentibus ſit pronior fides.*

Another of their tricks is this; where they cannot blame the Fact it ſelf they ſuggeſt ſiniſtre Motives or Inducements to the doing of it, and deprave the Counſel and Intention. To theſe may be added one more, no leſs deteſtable, where rumour hath diſperſed various conjectures concerning one and the ſame action of ſome Eminent Man, omitting or ſuppreſſing the more benign and favourable, they ſelect the worſe and more derogatory, and largely comment thereupon; with deſign to pervert the belief of their

their Hearers, or Readers, *in deteriorem partem.* Thus drawing ſuſpitions from the crooked rule of their own inſincere Mind and depraved Inclinations; they labour to perſwade themſelves and others, that there is among Men no ſuch thing as true Vertue, but only a Shadow or artificial repreſentation of it, thereby vainly promiſing to themſelves the reputation of ſingular acuteneſs of Judgment, and more than vulgar Wiſdom. If they can Eclipſe the glory of worthy Men, by fomenting obſcure and uncertain rumours concerning their Atchievements, or by malitiouſly aſcribing the fame, not to prudent Counſels and honourable Motives, but to Ambition, or Avarice, or Hypocriſie, or Simulation, or Captation of popular Favour, or any the like ſiniſtre Aims; they then imagine they have raiſed to themſelves a Monument of Honour out of the ruines of theirs, whom they thus inhumanely Calumniate.

## ART. II.

To this *Claſſis* may be referred all the ill-natured Diſciples of *Momus*, *Deriſores*, *Scoffers*, ſuch who like Beetles, ſeem hatch'd in Dung, or Vermine bred out of Ulcers; perpetually feeding upon the frailties and imperfections of human Nature. Nor will it be eaſie for

for Satyriſts and Comical Poets, thoſe eſpecially of the more licentious and railing ſort, to exempt themſelves from the ſame Tribe. This, Sir, perhaps you'll think to be a little ſevere; but it is not my judgment alone: For among the Ancient Comical Wits of *Greece*, you may find more than one deſervedly accuſed, and clearly convicted of uncivil Obtreſtation. In one or two of the moſt famous I ſhall inſtance, for juſtification of what I here ſay.

*Cratinus*, one of the Triumvirate, which firſt reformed Comedy from its primitive rudeneſs, and began to purge the Stage from obſcenity and perſonal invectives, is nevertheleſs noted by the Great *Scaliger* (*Poetices lib.* 1. *cap.* 7.) to have been not only ſharply cenſorious, but bitterly Malignant alſo, and groſly inurbane; inſomuch that at laſt it coſt him his life. For, having in one of his Comedies, intituled Βάτραλοι (unduly aſcribed to *Eupolis*, by *Politian*, *Miſcellan. cap.* 10.) too palpably inveighed againſt, and perſonated ſome of eminent Quality, and expoſed them to the deriſion of their Fellow Citizens; the *Athenians* (deſcribed by *Ælian* (2. *Variar. Hiſtoriar. cap.* 13.) to have been *natura invidioſi, & ad detrectandum optimis quibuſq; proclives*) he thereby ſo far provoked them, that in revenge they bound him hand and foot, and caſt him into the Sea, in the manner

manner of his Death alluding to the Title of his Play, which ſignifies one Drencht or dipp'd in Water. An Example well worthy to be remembred by his Sectators in this uncharitable Age.

## ART. III.

To this *Cratinus* I take liberty to conjoyn another of the ſame Triumvirate, his Equal, the ſo much celebrated *Ariſtophanes*; and this I do, as well becauſe of his moſt inhuman Perſecution of the Divine *Socrates*, both in that Fable, which he called Νεφέλαι, the Clouds, and which he invented only to render that beſt and wiſeſt of Mortals odious to the baſe Vulgar, as becauſe he was one of the Conſpirators againſt his life; being thereto ſuborned partly by private Hate (becauſe *Socrates* frequented and applauded the Tragedies of *Euripedes*, but would hardly be brought to honour with his preſence any one of *Ariſtophanes* his Satyrical Comedies) partly by *Anitus* and *Melitus*, who not long after by falſe Accuſations robb'd the innocent Philoſopher of his Life, and the World of its richeſt Treaſure. Again, all the reſt of *Ariſtophanes*'s Comedies are more or leſs beſprinkled with the Venom of Detraction and Dicacity. It was not then without juſt cauſe, that *Plutarch* a moſt grave and judicious

judicious Philoſopher, in his Comparation of *Ariſtophanes* with *Menander*, among many other Criminations of the former, gives him this Character: *Ariſtophanis Sales amari ſunt & aſperi; acrem & mordentem, adeoq; exulcerantem vim habent.—Nulli enim moderato videtur is homo ſuum poëma ſcripſiſſe, ſed turpia & libidinoſa intemperantibus, maledica & acerba invidis atq; malignis hominibus*, &c. Nor doth that moſt Learned Man, *Nicodemus Friſchlinus*, who wrote his Life, together with a defence of him againſt the faults objected by *Plutarch*, vindicate him from inhoneſt Acerbity and Malignity, otherwiſe than by transferring it upon the Licentiouſneſs of the Times in which he Wrote, and uſe of ancient Comedy: his words are theſe, *Equidem non inficior, rem ita eſſe, ut ille* (Plutarchus) *dicit. Sed vitio temporum illorum potius quam poëtæ hoc, quicquid reprehenſionis eſt, aſcribi debet; & ita ferebat Comœdiæ veteris conſuetudo, ut omnia argumenta eſſent ſalſa, feſtiva, mordacia, maledica; nec quicquam diceretur à quoquam, quod non ad perniciem alicujus accommodaretur.* Which you have the more reaſon to believe, becauſe in your Travels you have ſometimes reſided in a certain City, much more Populous, under a better Government, and more Civilized than ever *Athens* was; yea, more inhabited by ſuch as make profeſſion of Chriſtianity; in which notwithſtanding that ſcandalous Licenſe of expoſing well-deſerving

ſerving and honourable Men upon the publick Stage, and daſhing even Vertue it ſelf out of Countenance, by the ſcurrillous Reproaches and mimical Actions of Comedians, ſeems to be revived; ſo many Ages after it hath been condemned by wiſe Princes, polite Nations, and by the beſt of Modern Comical Poets themſelves, as a thing not only inconſiſtent with Humanity and Chriſtian Charity, but pernicious to the publick Peace of Societies, by raiſing Diſcontent, Animoſities, Quarrels, and Factions. But being long ſince returned into your own Native Country, you are here out of danger of ſuffering by any ſuch undecent Licence; our Theatres being regulated by ſtricter Laws, and our Poets for the moſt part Gentlemen of liberal Education.

In this ſhort reflection upon the Malevolence of ſome Modern Poets, I have rather ſtood ſtill a while, than gone out of my way; their Example ſerving no leſs to juſtifie my abſcribing Wits immoderately Satyrical to this Order, whereof I am now treating, than thoſe of the *Grecians* I have named. However, that I may haſten to the end of your Walk, eſpecially now you are tired with the unevenneſs of the way, and my dull company, I proceed.

This virulent Humour of diſgracing the Merits of others, ſeems to have poiſoned the

the Pens, not only of ſome Poets, but many alſo of other ſorts of Writers, who yet had not ſo ſpecious a pretext for the liberty they therein took; and who undertook by their Works to teach Men good Manners and Civility. So that I might, without much exerciſe of my Memory, call to mind Examples thereof among Authors of no obſcure fame in all Arts and Sciences; not excepting the graver, even *Hiſtorians*, *Philoſophers* and *Divines*. But leſt, by making a Catalogue of ſuch, I ſhould bring my ſelf alſo under the ſame condemnation; I leave them to your own Collection.

## ART. IV.

Only I think it no offence briefly to obſerve, that even *Tacitus* himſelf, eſteemed the Prince of *Latin Hiſtorians*, and the *Oracle* of *Politicians*, hath been accuſed of *Malignity*, in not only cenſuring the Counſels and Affections of all Great Men, whoſe moſt memorable Actions, together with their ſeveral Succeſſes and Events, he recordeth in his Hiſtories; but alſo in interpreting the ſame according to his private Conjectures, and wreſting them for the moſt part to ſiniſtre and ungenerous ends or intentions; thereby depriving thoſe *Hero's* of the beſt part of their Glory and Vertue, and leaving to Poſterity

ſterity both Maxims and Precedents rather of Cunning and Violence, than of true Wiſdom and ſound Policy. Whether this Venerable Author to whom the World is in other things ſo high obliged, hath deſerved this accuſation or not, I leave to your Judgment, who are ſufficiently converſant in his Writings to direct mine. In the mean time I am obliged, in my own defence, to produce one of his Accuſers at leaſt. Permit me then, to referr you to that famous Critick, and excellent Grammarian, *Gaſper Scioppius*, who in many parts of his Writings, but more expreſly in his Diſſertation *de Hiſtorici Officio*, delivers a charge againſt *Tacitus* of this among other faults. You'll object, perhaps, that *Scioppius* himſelf is generally condemned for the ſame vice of Malignity, and I think not without deſert; but yet you cannot deny him to have been a Man of admirable acuteneſs in diſcerning the Faults, Errors and Lapſes of other Writers; nor have I any where obſerved him to want reaſon for his Animadverſions. So that though I am always offended at his bitter Invectives, yet I confeſs, I am often pleaſed with the Sagacity of his Criticiſms.

## ART. V.

Now if ſuch Men who had ground enough within the compaſs of their own great Parts, whereon to build to themſelves perpetual Monuments of Fame, were not altogether free from this malignant Humour; what may we think of thoſe poorer Spirits, thoſe Sons of Earth, who dream of erecting Obelisks to their own obſcure Names, only out of the ruines of others? and like the Souldier Crabb, which *Aldrovand* calls Πυγόφυλαξ and *Eremita*, have no Manſion for their Credit, but that from whence they have extruded the right owner? Theſe certainly have the Cancer of Envy rooted in their very Breaſt; it being an Aphoriſm of daily Experience: That the more imperfect Men are in themſelves, the more prone they are to defame and ſcoff at others. The Reaſon of which, becauſe I know you to be a great lover of the Philoſophy of *Monſieur Des Cartes*, I ſhall give you in his Words: *Quia cupiunt cæteros omnes in pari ſecum gradu videre*; ſince they are unable to raiſe themſelves to the height of their Superiors in Vertue and Honour, they endeavour by calumny and deriſion, to bring them down to the ſame ignoble level with themſelves.

*Lib de Paſſion part. 3. Art. 179.*

*Si*

*Si quando æmulatur magnos viros & virtute præstantes, id agit, quia depravata ambitione æger est; non imitando aut extollendo eorum facta, sed elevando; per id sperans, illorum dignitatem suæ tenuitati æquare, aut glorioſis inimicitiis inclarescere, & per ruinam alienæ existimationis ad famam grassari.*

## ART. VI.

This Diſeaſe therefore, of the Mind being almoſt Epidemick; and the cauſe thereof conſiſting in a certain Perverſity of diſpoſition, whereby the Patient is ſtrongly inclined to be inwardly vexed and troubled at the Vertues or Felicities of others, and to do all he can to diminiſh their credit and eſtimation; the cure of it, I fear, is above the Art which I profeſs.

## ART. VII.

By this, Sir, You plainly diſcern the great Difference betwixt Malignity, and Feſtivity of Wit. For, as to this latter, which the Greeks name Ἐυτραπελία the French, *Raillerie*, and we *Jeſting*; whereby a Man modeſtly and gently touches upon the Errours, Indecencies, or Infirmities of another, without any ſuſpicion of hate or contempt of his Perſon, pleaſantly repreſenting them as only ridiculous, not odious: I

do not think it ought to be condemned as a vice of the Mind, but allowed as a Quality conſiſtent both with Honeſty and good Manners, as denoting the Alacrity of his Diſpoſition and Tranquillity of his Spirit (both ſigns of Vertue) and often alſo the Dexterity of his Wit, in that he is able to give a delightful and new colour to the abſurdity at which he moves his Company to Smile. Nor is it diſingenuous to laugh, when we hear the Jeſts of others: Nay, ſome Jeſts are ſo Facete and abſtracted from Perſons, that it would ſavour of too much Dullneſs or Moroſity, not to be affected with their Elegancy. But when we our ſelves break a Jeſt, it is more decent to abſtain from Laughter, as well leſt what we ſay ſeem to occurr to our imagination unexpectedly, and by chance rather than choice; as leſt we be thought to admire the felicity of our own Wit, in finding out that alluſion, which had eſcaped the notice of others preſent, both which are obnoxious to diſpraiſe; the former as a mark of flowneſs of Conception; the latter as an evidence of Self-love. To which may be added two other Reaſons. Firſt, whoever laughs at his own Jeſt, ſpoils it, by rendring it leſs apt to ſurpriſe the Hearers. Then again he puts all the Company into Jealouſie and Examination of themſelves. Beſides all this (as Mr. *Hobbs* excellently obſerves,

obſerves in his Book of *Humane Nature*) it is vain Glory, and an argument of little worth, to think the infirmity of another ſufficient matter for his Triumph.

## ART. VIII.

But I have too long detained your curious Eyes upon an object, in which you can take no other delight, but what muſt redound to you from your obſervation of the vaſt diſparity betwixt the Deformities of it, and the charming Beauties of your own Candid and ſweet Diſpoſition. And being aſhamed, that I have led you all this while in a Path ſo much trodden by others; I wiſh, the Province you were pleaſed to aſſign me, had lain ſomewhat farther from the Road, wherein moſt Philoſophers have travelled before me, that I might have entertained you with remarks leſs obvious and common; whereas now I have been rather your Remembrancer than Guide. Having at length waited on you to the end of it, good Manners oblige me, without deſiring you to turn about and review the little things obſerved as you paſſed along (for that were to diſparage your excellent Memory, as well as to abuſe your Patience) to reſign you up to your own more uſeful ſpeculations, and the purſuit of that Generous Emu-

lation, which incites you to Studies worthy your choice, native Endowments, the Eminency of your Condition, and the place to which not Fortune, nor popular Favour, but your own great Merits have raiſed you in the grand Council of this Kingdom.

*The End of the firſt Treatiſe.*

# THE MYSTERY OF VINTNERS:

OR, A

## BRIEF DISCOURSE

CONCERNING

The various Sickneſſes of WINES, and their reſpective Remedies, at this day commonly Uſed.

Delivered to the

**Royal Society**

Aſſembled in *Greſham College.*

*London*, Printed for *W. Whitwood* at the Sign of the *Angel* and *Bible* in *Little-Britain*, 1692.

# THE MYSTERY OF VINTNERS.

EVidence (you all know) is the life of Truth, and Method the life of Diſcourſe; the former being requiſite to convince the underſtanding, the latter, to facilitate the ſearches of it. In this ſhort accompt, therefore, of my Collections and Obſervations concerning Alterations of Wines, both Natural and Artificial, which according to your command I now bring to you, I am obliged to uſe plainneſs and order: this, to avoid confuſion, that, leſt I increaſe the obſcurity of my Subject.

My Argument then, I divide into four Parts, to which as to Generals or Heads, all conſiderables thereunto belonging ſeem naturally to referr themſelves. Of theſe

The *Firſt* is, the Natural Purification or Clarification of Wines, whereby of themſelves they paſs from the ſtate of Crudity and Turbulency, to that of Maturity; by degrees growing clear, fine and potable.

The *Second*, the unſeaſonable Workings, Frettings and other Sickneſſes, to which, from either internal or external Accidents, they are afterward ſubject.

The *Third*, their ſtate of Declination or decay, wherein they degenerate from their Goodneſs and Pleaſantneſs, becoming Pall'd, or turning into Vinegar.

The *Laſt*, the ſeveral Artifices uſed to them, in each of theſe States or Conditions.

In the firſt of theſe Heads, *viz.* The Natural Clarification of new Wines, two things occurr, not unworthy conſideration; the manner how, and the cauſe by which the ſame is effected.

As for the Manner, give me leave to obſerve, That Wine, while yet in the Muſt, is uſually put into open Veſſels; the abundance and force of the Spirits, *i. e.* the more ſubtle and active parts therein contained, being then ſo great, as not to endure impriſonment in cloſe ones, at which time it appears

appears troubled, thick and feculent: All parts or Elements of it being violently commoved and agitated, ſo that the whole maſs of Liquor ſeems to boyl, like Water in a Cauldron over the Fire. This tumult being in ſome degree compoſed, and the *Gas Sylveſtre* (as *Helmont* barbarouſly calls it) or wilder Spirit ſufficiently evaporated; they then pour the Muſt into cloſe Veſſels, there to be farther defecated, by continuance of the ſame motion of Fermentation; reſerving the Froth or Flower of it, and putting the ſame into ſmall Casks, hooped with Iron, leſt otherwiſe the force of it might break them. This Flower thus ſeparated, is what they name Stum, either by tranſpoſition of the letters in the word Muſt, or from the word **Stum**, which in High-Dutch ſignifies *Mute*; becauſe this Liquor (forſooth) is hindred from that Maturity, by which it ſhould ſpeak its goodneſs and wholeſomeneſs. *Quaſi dicas, Vinum mutum, quia nunquam efferbuit, vel potius a Belg.* **Stomp**. *Teutonicè* **Stompf**. *hebes, obtuſum; quia ſcilicet, ob defectum fermentationis, Spiritus, non ut vina ætate defæcata, puros, vividos & expeditos, ſed hebetes & languidos habet.* This done, they leave the reſt of the Wine to finiſh its Fermentation; during which it is probable, that the ſpiritual parts impell and diffuſe the groſſer and feculent up and down, in a confuſed and tumultuous manner,

ner, untill all being diſpoſed into their proper Regions, the Liquor becomes more pure in Subſtance, more tranſparent to the Eye, more piquant and guſtful to the Palate, more agreeable to the Stomach, more nutritive to the Body.

The impurities thus ſeparated from the Liquor, are, upon Chymical Examinations, found to conſiſt of Salt, Sulphur (each of which is impregnate with ſome Spirits) and much Earth. Which being now diſſociated from the purer Spirits, either mutually cohere, co-agulate and affix themſelves to the ſides of the Veſſel, in form of a ſtony Cruſt, which is called Tartar and Argol; or ſink to the bottom in a muddy Subſtance, like the Grounds of Ale or Beer, which is called the Lees of Wine. And this in ſhort I conceive to be the proceſs of Nature in the Clarification of all Wines, by an orderly Fermentation.

As for the principal Agent, or efficient Cauſe of this operation, I perſwade my ſelf, you will eaſily admit it to be no other but the Spirit of the Wine it ſelf. Which, according to the Mobility of its nature, ſeeking after liberty, reſtleſly moving every way in the Maſs of Liquor, thereby diſſolves that common tye of Mixture, whereby all the Heterogeneous parts thereof were combined and blended together; and having gotten it

ſelf

ſelf free, at length abandons them to the tendency of their gravity and other Proprieties. Which they ſoon obeying, each kind conſorts with their like, and betaking themſelves to their ſeveral Places or Regions, leave the Liquor to the poſſeſſion and government of its nobleſt Principle, the Spirit. For, this Spirit as it is the life of the Wine, ſo doubtleſs it is alſo the cauſe of its Purity and Vigour, in which the perfection of that life ſeems to conſiſt. ¶.

From the natural Fermentation of Wines we paſs to the Accidental, from their ſtate of Soundneſs, to that of their Sickneſs; which is our ſecond General Head. We have the Teſtimony of daily Experience, that many times even good and generous Wines are invaded by unnatural and ſickly commotions, or (to ſpeak in the dialect of Wine Coopers) Workings; during which they are turbulent in Motion, thick of Conſiſtence, unſavory in Taſte, unwholſome in Uſe, and after which they undergo ſundry Alterations to the worſe.

The Cauſes hereof may be either Internal or External.

Among the Internal, I ſhould aſſign the chief place to the exceſſive quantity of *Tartar*, or of *Lees*; which containeth much of Salt and Sulphur (as hath already been hinted) continually ſend forth into the Liquor abun-

abundance of quick and active particles, that like Stum or other adventitious Ferment, put it into a freſh Tumult or Confuſion. Which if not in time allayed, the Wine either grows Rank or Pricking, or elſe turns Sour; by reaſon that the Sulphur, being overmuch exalted over the reſt of the Elements or Ingredients, predominates over the pure Spirits, and infects the whole Maſs of Liquor with ſharpneſs or Acidity; or elſe it comes to paſs, that the Spirits being ſpent and flown away, in the commotion, and the Salt diſſolv'd and ſet afloat, obtains the maſtery over the other ſimilar parts, and introduceth Rankneſs or Ropineſs. Yea, though theſe Commotions chance to be ſuppreſſed before the Wine is thereby much depraved; yet do they always leave ſuch evil impreſſions, as more or leſs alienate the Wine from the goodneſs of its former ſtate, in Colour, conſiſtence and Taſte. For hereby all Wines acquire a deeper Tincture, *e. i.* a thicker body or conſiſtence; Sacks and White Wines changing from a clear White to a cloudy Yellow, and Claret loſing its bright Red for a duskiſh Orange Colour, and ſometimes for a Tawny. In like manner they degenerate alſo in Taſte, and affect the palate with foulneſs, roughneſs, and raucidity very unpleaſant.

Among

Among the External, are commonly reckoned the too frequent, or violent motion of Wines, after their ſettlement in their Veſſels; immoderate Heat, Thunder or the report of Cannons, and the admixture of any exotick body, which will not ſymbolize or agree, and incorporate with them, eſpecially the fleſh of Vipers, which I have frequently obſerved to induce a very great Acidity upon, even the ſweeteſt and fulleſt bodied Malago and Canary Wines. Yet, under favour, I ſhould think all theſe foreign Accidents to be rather Occaſions than Cauſes of the evil Events that follow upon them; becauſe theſe Events ſeem to ariſe immediately and principally from the commotion and diffuſion of the Sulphureous, or Saline impurities formerly ſeparated from the Liquor, and kept in due ſubjection by the genuine and benign Spirits. But this is no place, nor is it my inclination, to inſiſt upon nicety of Terms, which might indeed ſtart matter of ſubtle ſpeculations, but can afford little or nothing of profit to our preſent Enquiry. Which brings us in the next place to our

Third, previous Conſiderable, *viz.* the Palling or Flatting of Wines, and their declination toward Vinegar, before they have attained to the State of Maturity and Perfection. Of this the grand and proxim

Cauſe

Cauſe ſeems to be their Jejuneneſs and poverty of Spirits, either Native, or Adventitious.

Native, when the Grapes themſelves are of a poor and hungry kind, or gathered unripe, or nipt by early Froſts, or half ſtarved in their growth, by a dry and unkindly ſeaſon, &c.

Adventitious, when the Liquor, rich perhaps and generous enough at firſt, comes afterward to be impoveriſhed by loſs of Spirits, either by Oppreſſion, or by Exhauſtion.

The Spirits of Wine may be oppreſſed, when the quantity of impurities, or dreggs with which they are combined, is ſo great, and their Crudity, Viſcoſity and Tenacity ſo Contumacious, that they can neither overcome them, nor deliver themſelves from their Adhæſion; but are forced to yield to the obſtinacy of the matter on which they ſhould operate, and ſo to remain unactive and clogg'd. As may be exemplified in the courſe Wines of *Moravia*; which by reaſon of their great Auſterity and Roughneſs, ſeldom attain to a due exaltation of their Spirits, but ſtill remain Turbulent, Thick, and in the State of Crudity; and therefore eaſily Pall, in which reſpect they are condemned by ſome *German* Phyſicians, and more expreſly by *Sennertus* (*lib. de Scorbut. cap.* 2.) as infamous

infamous for generating the Scorbute, and adminiſtring matter for the Stone and Gout, they yielding more of Tartar than any other Wines.

Crato (conſil. 10.) *tot in Moravia Colicos & Paralyticos fieri non aliam ob rationem exiſtimat, quam quod vina Moravica noxia ſunt*: & Cardanus (*conſilio pro dolore vago*) *cujuſdam Colici doloris quadriennis meminit, non ventrem ſolum & pectinem, ſed etiam pectus, dorſum & cervicem cum palpitatione ingenti, torquentis, cujus originem petit à vini acerbi & auſteri potu. Vide etiam* Levin. Lemn. *de occult. natur. miraculis*, Lib. 1. cap. 15. & Citeſium *de Colico dolore Pictonico*, cap. 4.

The Spirits of Wine may be Exhauſted or conſumed either ſuddainly, or by degrees. Suddainly, by Lightning; which doth ſpoil Wine (as I conceive, at leaſt) not by Congelation or Fixation of its Spirits; for, then ſuch Wines might be capable of Reſtoration, by ſuch means as are apt to reinforce and volatilize the Spirits again, contrary to what hath been found by Experience; but perhaps by Diſgregation and putting them to flight, ſo as to leave the Liquor Dead, Pall'd, and never to be revived by any new ſupply. By Degrees, two ways, *viz.* by unnatural Fermentation, of whoſe evil effects ſomething hath already been ſaid, or by Heat from without; of which we have an inſtance in the making of Vinegar. Which com-

commonly is done by ſetting the Veſſels of Wine againſt the hot Sun; which beating upon the Maſs of Liquor, and rarefying the finer parts thereof, gives wings to the fugitive Spirits to fly away, together with the purer and more volatil Sulphur; leaving the remainder to the dominion of the Salt, which ſoon debaſeth and infecteth it with Sourneſs. This being the common manner of turning Wine into Vinegar, and practiſed (for ought I could ever learn to the contrary) in all Ages, and all Countries; I make a doubt, whether Spirit of Wine may be drawn out of Vinegar, notwithſtanding it hath been delivered as practicable, even by the grave and learned *Sennertus* himſelf, in *lib. de conſenſ. Chymicor. cum. Galen.* and heartily wiſh you would be pleaſed to reſolve that my doubt, by ſome Experiment of your own.

The times of the Year when Wines are obſerved to be moſt prone to Ferment and Fret, and then to grow Qually (as they call it) that is turbulent and foul, are *Midſummer* and *Alhallontide*: when our Vintners uſe to rack them from their groſs Lees, eſpecially Reniſh, which commonly grows ſick in *June*, if not rack'd; and they chooſe to do it in the wane of the Moon, and fair Weather, the Wind being Northerly. ¶.

Having

Having thus ſuccinctly recounted the moſt remarkable Diſtempers of Wines, gueſſed at their reſpective Cauſes, and touched upon the times; it is ſeaſonable for me to proceed to their uſual Remedies, ſuch at leaſt as I have been able to collect from Wine-coopers and Vintners; which is the fourth and laſt part of my Argument.

To begin therefore with ſome of the Artifices uſed to Wines when yet in Muſt; it is obſervable, that although to the raiſing a Fermentation in them, at that time, there be not ſo much need of any additional Ferment, as there is in the wort of Ale, Beer, Hydromel, Metheglin, and other ſorts of drinks familiar to us in *England*; becauſe the Juice of the Grape is repleniſhed with generous Spirits ſufficient of themſelves to begin that work; yet it is uſual in ſome Countries to put quick Lime either upon the Grapes when they are Preſſing, or into the Muſt, to the end that by the force and quickneſs of its Saline and fiery Particles, the Liquor may be both accelerated and aſſiſted in working. For the ſame reaſon perhaps it is, that the *Spaniards* mix with their Wines, while they are yet flowing from the Preſs, a certain thing they call *Gieſſo*, which I gueſs to be a kind of *Gypſum* or Plaiſter; whereby the Wines are made more durable, of a paler Colour and more pleaſant

ſant Taſte: Others put into the Cask ſhavings of Firr, Oak or Beech, for the ſame purpoſe, and others Vinegar.

Again, though the firſt Fermentation ſucceeds generally well, ſo that the whole Maſs of Liquor is thereby delivered from the groſs Lee; yet ſometimes it happens, either through ſcarcity of Spirits at firſt, or through immoderate cold, that ſome part of thoſe impurities remain confuſed and floating therein. Now in this Caſe, Wine Coopers put into the Wine certain things to haſten and help its Clarification; ſuch as being of groſs and viſcous parts, may adhere to the floating Lee, and ſinking carry it with them to the bottom; of which ſort are Iſinglaſs and the Whites of Eggs, or ſuch as meeting with the groſſer and earthly particles of the Lee, both diſſociate, and ſink them by their gravity; of which kind are the Powders of *Alabaſtre*, calcin'd *Flints*, white *Marble*, Roch *Alum*, &c.

The Clarification of *Hippocras* is uſually expedited by putting into it new Milk, which after a ſhort ſpace of time ſeparates and ſinks of it ſelf, carrying with it the Powders of the Spices and groſſer parts of the Wine; after the manner of things that clarifie Liquors by way of *Adheſion*.

The *Græcians* at this day have a peculiar way of ſpurring Nature, and cauſing her to mend

mend her pace, in fining and ripening their ſtrongeſt and moſt generous Wines; and it is by adding to them, when they begin to work, a proportionate quantity of *Sulphur* and *Alum*; not (as I think) to prevent their fuming up to the head and inebriating, according, to the conjecture of that great Man, the Lord St. *Albans*, in his *Nat. Hiſt.* For, notwithſtanding this mixture, they cauſe Drunkenneſs as ſoon, if not ſooner than other Wines; nor are Men intoxicated by the vapours of Wine flying up immediately from the ſtomach into the Brain; but only to excite and promote their Fermentation, and haſten their Clarification enſuing thereupon; the Sulphur perhaps helping to attenuate and divide thoſe groſs and viſcid parts, wherewith Greek Wines abound; and the Alum conducing to the ſpeedier precipitation of them afterward. And it is reported by a learned Traveller (*Zimar. in Antr. Magic. Medic.* T. 1. Lib. 7. page 510) that ſome Merchants put into every Pipe of their Greek Wine, a Gill or thereabouts of the Chymical Oyl of Sulphur, in order to the longer preſervation of it clear and ſound. Which though I eaſily believe, becauſe the Acid Spirit of *Sulphur* is known to reſiſt Putrefaction in Liquors; yet I ſhould decline the uſe of Wines ſo preſerved, unleſs in time of Peſtilential infection; remembring that old diſtich.

*Qui*

*Qui bibit ingrato fœdatum Sulphure Bacchum,*
*Præparet ad diri se Phlegetontis aquam.*

Of allways of haſtening the Clarification and Ripening of new Wine, none ſeems to me to be either more eaſie, or more innoxious than that borrowed from one of the Ancients by the Lord Chancellor *Bacon*, and mentioned in his *Sylva Sylvarum. Centur. 7. Experim.* 679. Which is by putting the Wine into Veſſels well ſtopped, and letting it down into the Sea. Hence I am apt to derive the uſe of that Antique Epithet given to Wine thus ripened, *Vinum Thalaſſites.*

But how ſhall we reconcile this Experiment to that common practice of both the Ancients and Moderns of keeping VVine in the Muſt a whole Year about, onely by ſinking the Cask for 30 or 40 days in a Well or deep River? That the uſe hereof is very Ancient, is manifeſt from that diſcourſe of *Plutarch*'s (*Quæſtion Natur.* 27.) about the efficacy of Cold upon Muſt, whereof he gives this Reaſon: That Cold not ſuffering the Muſt to Ferment, by ſuppreſſing the activity of the Spirits therein contain'd, conſerveth the ſweetneſs thereof a long time. VVhich is not improbable, becauſe experience teacheth, That ſuch who make their Vintage in a rainy Seaſon, cannot get their Muſt

Muſt to Ferment well in a Vault, unleſs they cauſe great Fires to be made near the Casks; the rain mixed with the Muſt, together with the ambient Cold, impeding the motion of Fermentation, which ariſeth chiefly from Heat.

That the ſame is frequent at this day alſo, may be collected from what Noble Mr. *Boyle* hath been pleaſed to obſerve in his incomparable *Hiſtory of Cold*, on the relation of a *French-man*, *viz.* That the way to keep Wine long in the Muſt (in which ſtate the ſweetneſs makes many to deſire it) is to tun it up immediately from the Preſs, and before it begins to work, to let down the Veſſels, cloſely and firmly ſtopped, into a Well or deep River, there to remain for 6 or 8 Weeks. During which time, the Liquor will be ſo confirmed in its ſtate of Crudity, as to retain the ſame, together with its ſweetneſs, for many Months after, without any ſenſible Fermentation.

But (as I ſaid) how can theſe two ſo different Effects, the *Clarification of new Wine*, and the *Conſervation of Wine in the Muſt*, be derived from one and the ſame Cauſe, the Cold of he Water? without much difficulty, as I conjecture. For, it ſeems not unreaſonable, that the ſame Cold, which hinders Muſt from Fermenting, ſhould yet accelerate and promote the Clarification of Wine after Fermentation;

mentation; in the firſt, by giving check to the Spirit before it begins to move and act upon the crude Maſs of Liquor, ſo that it cannot in a long time after recover ſtrength enough to work; in the latter, by by keeping in the pure and genuine Spirit, otherwiſe apt to exhale, and rendring the flying Lee more prone to ſubſide, and ſo making the Wine much ſooner clear, fine and potable. And thus much concerning the helps of New Wine. ¶.

For the *Præternatural*, or ſickly commotions incident to Wines after their firſt Clarification, and tending to their impoveriſhment or decay; the general and principal Remedy is Racking, *i. e.* drawing them from their Lees into freſh Veſſels. Which yet being ſometimes inſufficient to preſerve them, *Vintners* find it neceſſary to pour into them a large quantity of new Milk, as well to blunt the ſharpneſs of the Sulphureous parts now ſet afloat and exalted, as to precipitate them and other impurities to the bottom, by adheſion: But taught by experience, that by this means the Genuine Spirits of the Wine alſo are much flatted and impaired; (for, the Lee, though it makes the Liquor turbid, doth yet keep the *Wine* in heart, and conduce to its duration) therefore, leſt ſuch VVines ſhould pall and die upon their hands, as of neceſſity they muſt,

they

they draw them forth for ſale as faſt as they can vent them.

For the ſame Diſeaſe they have divers other Remedies, particularly accommodated to the nature of the Wine that needs them. To inſtance in a few.

For *Spaniſh* Wines diſturbed by a Flying-Lee, they have this receipt. Make a Parell (give me leave to uſe their Phraſe) of the *Whites of Eggs*, *Bay Salt*, *Milk* and *Conduit Water*, beat them well together in a convenient Veſſel, then pour them into the Pipe of Wine (having firſt drawn out a gallon or two, to make room) and blow off the froth very clean. Hereby the tumult will in 2 or 3 days be Recompoſed, the Liquor Refined, and the Wine drink Pleaſantly, but will not continue to do ſo long; and therefore they counſel to rack it from the Milky bottom, after a weeks ſettlement, leſt otherwiſe it ſhould drink foul, and change colour. And this,

If your *Sacks* or *Canary Wines* chance to boyl over, draw off 4 or 5 Gallons; then putting into the *Wine* 2 Gallons of *Milk* from which the Cream hath been skimm'd; beat them till they be throughly commix'd, adding a penny-worth of Roch Alum, dryed in a Fire-ſhovel, and beaten to Powder, and as much of White Starch: After this, take the whites of 8 or 10 Eggs, a handfull of

Bay-ſalt, and having beaten them together in a Tray, put them alſo into the wine, filling up the Pipe again, and letting the Wine ſtand 2 or 3 days; in which time, the Wine will recover to be fine and bright to the Eye, and quick to the Taſte; but be ſure you draw it off that bottom ſoon, and ſpend it as faſt as you can.

For Claret in like manner diſtempered with a Flying-Lee, they have this Artifice.

They take two pound of the Pouder of Pebble Stones, bak'd in an Oven, the Whites of ten or twelve Eggs, a handful of Bay-ſalt, and having beaten them well together in two Gallons of the Wine, they mix them with that in the Cask; and after two or three days draw off the Wine from that bottom.

The ſame Parell ſerves alſo for *White Wines* upon the Frett, by the Turbulency and riſing of their Lee.

To cure Rheniſh of its Fretting (to which it is moſt Prone a little after *Midſummer*, as was before obſerved) they ſeldom uſe any other Art, but giving it vent, and covering the open Bung with a Tile or Slate; from which they are careful to wipe off the Filth purged from the Wine by Exhalation; and after the Commotion is by this means compoſed, and much of the fretting matter caſt forth, they obſerve to let it remain quiet

for

for a Fortnight or thereabout, and then rack it into a freſh Cask, newly fumed with a Sulphurate Match, call'd in Latine *Tela Sulphurata*, in High Dutch **Ein Schlag.** ¶.

As for the various Accidents, that frequently enſue and vitiate Wine after thoſe forementioned Re-boylings, notwithſtanding their ſuppreſſion before they were incurable; you may pleaſe to remember, I referr'd them all to ſuch as alter and deprave Wines either in Colour, or Conſiſtence, or Taſte, or Smell. Now for each of theſe Maladies our Vintners are provided of a Cure, In particular,

To reſtore *Spaniſh* and *Auſtrian* Wines grown Yellow or Browniſh, they add to them ſometimes Milk alone, ſometimes Milk and Iſinglaſs well diſſolved therein, ſometimes Milk and White Starch; by which they force the exalted Sulphur to ſeparate from the Liquor, and ſink to the bottom; ſo reducing the Wine to its former clearneſs and whiteneſs. The ſame effect they produce with a compoſition of Flower-de-luce Roots, and Salt-petre, Ana, 4 or 5 Ounces; the whites of 8 or 10 Eggs, and a competent quantity of common Salt, mixt and beaten in the Wine.

To amend Claret decayed in Colour, firſt they rack it upon a freſh Lee, either of Alicant or Red Burdeaux Wine; then they

take three pound of Turnſole, ſteep it all Night in two or three Gallons of the ſame Wine, and having ſtrained the infuſion through a Bagg, pour the Tincture into the Hogſhead (ſometimes they ſuffer it firſt to fine it ſelf in a Rundlet) and then cover the Bung-hole with a Tile, and ſo let it ſtand for 2 or 3 days; in which time the Wine uſually becomes well-coloured and bright.

Some uſe only the Tincture of *Turnſole*.

Others take half a Buſhel of full ripe Elder Berries, pick them from their Stalks, bruiſe them, and put the ſtrain'd juice into a Hogſhead of diſcoloured Claret; and ſo make it drink Brisk, and appear Bright.

Others, if the Claret be otherwiſe ſound, and the Lee good, overdraw 3 or 4 Gallons; then repleniſh the Veſſel with as much good Red Wine, and rowl him upon his Bed, leaving him reverſed all Night: Next Morning turn him again, ſo as the Bung-hole may be uppermoſt, which ſtopt, they leave the Wine to Fine. But in all theſe Caſes they obſerve to ſet ſuch newly recovered Wines abroach, the very next day after they are fined, and to draw them for ſale ſpeedily.

To correct Wines faulty in Conſiſtence, *i.e.* ſuch as are Lumpiſh, Foul, or Ropy; they generally make uſe of the Pouders of burnt *Alum*, *Lime*, *Chalk*, *Plaſter*, *Spaniſh White*, *Calcined*

*cined Marble*, *Bay-Salt*, and other the like Bodies, which cauſe a precipitation of the groſs and viſcid parts of the Wine then afloat. For Example,

For Attenuation of *Spaniſh* Wines, that are foul and lumpiſh; having firſt rack'd them into a newly ſcented Cask, they make a Parell of burn'd Alum, Bay-Salt, and Conduit water; then they add thereto a quart of Bean-Floer, or Pouder of Rice, (and if the Wine be alſo brown and dusky, Milk, otherwiſe not) and beating all theſe well together with the Wine, blow off the Froth, and cover the bung with a clean Tile-ſtone. Laſtly, they again rack the Wine after a few days, and put it into a Cask well Scented.

Here perhaps ſome, not well underſtanding what is meant by this ſcenting of Casks, will pardon me if I make a ſhort ſtand to explain it.

They take of Brimſtone 4 Ounces, of burn'd Alum 1 Ounce, of *Aqua Vitæ* 2 Ounces; theſe they put together in an Earthen Pan, or Pipkin, and hold them over a Chafing Diſh of glowing Coals, till the Brimſtone is melted and Runs, then they dipp therein a little piece of new Canvas, and inſtantly ſprinkle thereon the Powders of Nutmegs, Cloves, Coriander and Aniſe ſeeds. This Canvas they fire, and let it burn out in the

Bung-hole, ſo as the Fume may be received into the Veſſel; And this, as I have been credibly informed, is the beſt ſcent for all Wines. Nor is it a Modern invention, both *Camerarius* (*cap.* 8. *membr. ſect.* 23.) and *Levinus Lemnius* (*Occult. lib.* 2. *cap.* 48.) taking notice of the like uſe among the Ancients, of tuming their Casks with Sulphur. *Ut vaſa à putredine defenderentur, vinumq; ipſum majorem calorem, aut Spiritus acriores acquireret.*

To prevent the foulneſs and ropineſs of Wines, the old Roman *Vindemiatores* uſed to mix Sea-water with the Muſt; *Ut ſuo calore, ne Vina lenteſcerent, pendulaq; fierent, conſervaret, & dum pondere ſuo in vaſe ſubſideret, fæces ſecum ad fundum deferret.* Cato de *R. R.* cap. 104. & Langius 2 Epiſt. 32. & Plin. lib. 2. cap. 1.

To cure the Ropineſs of Claret, the Vintners as well *French* as *Engliſh*, have many Remedies, among which I have ſelected two or three, as moſt memorable, becauſe moſt uſual.

One is this, *Firſt*, they give the Wine a Parell, then draw it from the Lee, after the clarification by that Parell; this done, they infuſe 2 pound of *Turnſole* in good Sack all Night, and the next Day putting the ſtrain'd infuſion into a Hogſhead of the Wine, with a ſpring Funnel, leave it to fine, and after draw it for excellent Wine.

*Another*

*Another* this, They make a Lee of the Ashes of Vine Branches, or of Oaken Leaves, and pour it into the Wine hot, and after stirring leave it to settle. The quantity, a quart of Lee, to a Pipe of Wine.

A *Third*, is only Spirit of Wine, which put into muddy Claret, serves to the refining it effectually and speedily; the proportion being a pint of Spirit to a Hogshead. But this is not to be used in sharp and eager Wines.

When white Wines grow foul and tawny, they only rack them on a fresh Lee, and give them time to fine.

For the Emendation of Wines offending in Taste, Vintners have few other Correctives, but what conduce to Clarification. Nor do they indeed much need variety in the Case; seeing all Unsavourinesss of Wines whatever seems to proceed from their impurities set afloat, and the dominion of either their Sulphureous, or Saline parts over the finer and sweeter; which causes are removed chiefly by Precipitation. For, all Clarification of Liquors may be referred to one of these three Causes. 1. Separation of the grosser parts of the Liquor from the finer. 2. The equal distribution of the Spirits of the Liquor, which always rendreth bodies clear and untroubled. 3. The refining of the Spirit it self. And the two latter are con-

ſequents of the firſt, which is effected chiefly by Precipitation, the Inſtruments whereof are weight and viſcoſity of the body admixt, the one cauſing it to cleave to the groſs parts of the Liquor flying up and down in it, the other ſinking them to the bottom. But this being more than Vintners commonly underſtand, they reſt not in Clarification alone, having found out certain Specificks as it were, to palliate the ſeveral vices of Wines in all ſorts, which make them diſguſtful. Of theſe likewiſe I ſhall recite two or three, of greateſt uſe and eſteem among them.

To correct Rankneſs, Eagerneſs and pricking of Sacks and other ſweet Wines, they take 20 or 30 of the whiteſt Limeſtones, and ſlack them in a Gallon of the Wine; then they add more Wine, and ſtir them together in a Half-tubb, with a Parelling ſtaff; next they pour this mixture into the Hogſhead, and having again uſed the Parelling Inſtrument, leave the Wine to ſettle, and then rack it. This Wine I ſhould gueſs to be no ill drink for groſs Bodies and Rheumatick Brains; but hurtful to good Fellows of hot and dry conſtitutions, and meagre habits.

Againſt the Pricking of *French* Wines, they preſcribe this eaſie and cheap Compoſition. Take of the Pouder of Flanders Tile 1 pound,

pound, of Roch Alum half a pound, mix them and beat them well with a convenient quantity of the Wine, then put them into the Hogſhead, as the former.

When their Rheniſh Wines Prick, they firſt rack them into a clean and ſtrongly ſcented Cask or Vat; then add to the Wine 8 or 10 Gallons of clarified Honey, with a Gallon or two of Skim-milk, and beating all together, leave them to ſettle.

Sometimes it happens, that Claret loſeth much of its Briskneſs and Picquantneſs, and in ſuch caſe they rack it upon a good Lee of Red Wine, and put into it a Gallon of the juice of Sloes or Bullace; which, after a little Fermentation and Reſt, makes the Wine drink brisk and rough. The like hath been ſometimes done, as I have been told by a Drawer, with Virginian Pears, call'd *Metagueſunaux.* Which ſeems highly probable, becauſe that Fruit is of colour deeply Sanguine, and very auſtere and rough of Taſte, as I obſerved in ſome that were given me ſome years ſince.

To meliorate the taſte of hungry and too eager White Wines, they draw off 3 or 4 Gallons of the Wine, and infuſing therein as many pounds of Malago Raiſins, ſtoned and bruiſed in a ſtone Mortar, till the wine hath ſufficiently imbibed their ſweetneſs and Tincture (which it will do in a days time)

they run it through an Hippocras Bagg, then put it into a fresh Cask, well scented, together with the whole remainder of the Wine in the Hogshead, and so leave it to fine.

To help stinking Wines, the general Remedy is Racking them from their old and corrupt Lee. Besides which, some give them a fragrant Smell or Flavour, by hanging in them little Baggs of Spices, such as Ginger, Zedoary, Cloves, Cinnamon, Orras Roots, Cubebs, Grains of Paradise, Spikenard, *&c.* Aromaticks. Others boyl some of these Spices in a pottle of good sound Wine of the same sort, and turn up the Decoction hot. Others correct the ill savour of Rank-lee'd *French* wine, with only a few Cinnamon canes hung in them. Others again for the same end use Elder Flowers, and tops of *Lavender*.

Having thus run over three parts of the Vintners Dispensatory, and transcribed many of their principal Secrets for the cure of the acute Diseases of Wines; we are arrived now at the fourth, which contains Medicaments proper for their Chronick Distempers, *viz.* Loss of Spirits, and decay of Strength.

Concerning these, therefore it is observable, That as when Wines are in preternatural Commotions, from an excess and predomination

domination of their Sulphureous parts, the grand Medicine is to Rack them from their Lee; ſo, on the contrary, when they decline and tend toward Palling, by reaſon of the ſcarity of their Spirits and Sulphur; the moſt effectual Preſervative is to rack them upon other Lees, richer and ſtronger than their own; that being from thence ſupplyed with new Spirits, they may acquire ſomewhat more of vigour and quickneſs. I ſay Preſervative, becauſe there is, in truth, no Reſtoring of Wines after they are perfectly Pall'd and Dead; for, nothing that is paſt perfection, and hath run its natural race once, can receive much amendment.

But, beſides reinforcing of impoveriſhed Wines by new and more generous Lees, there are ſundry Confections, by which alſo as by Cordials, the languiſhing Spirits of them may be ſuſtained, and to ſome degree recruited. Of which I here bring two or three particular examples.

When Sacks begin to languiſh (which doth not often happen, eſpecially in this City, where are ſo many Sack-drinkers) they refreſh them with a Cordial Syrup, made of moſt generous Wine, of Sugar and Spices.

For Rheniſh and White wines, a ſimple decoction of Raiſins of the Sun, and a ſtrong ſcented Cask, uſually ſerve the turn.

For

For Claret inclining to a Conſumption; they preſcribe a new and richer Lee, and the ſhavings of Firr-wood; that the Spirits being recruited by the additional Lee, may be kept from exhaling, by the unctuous ſubſtance of the Turpentine. Which artifice I have often obſerved, at the time of my being at *Paris*, to be uſed in the moſt delicate and thin bodied Wines of France; and ſeems to me, no improbable cauſe of that exceeding dulneſs and pain of the head, which always attends upon Debauches made with ſuch Wines, as was noted long ſince by *Pliny*, who ſpeaking of the ſame (*lib.* 23. *cap.* 1.) ſaith, *novitium reſinatum nulli conducit; capitis dolorem & vertigines facit, ab hoc dicta Crapula eſt*, viz. παρὰ τὸ κάρᾳ πάλλειν, *quaſi dolor caput vibrans.*

Nor is it a Modern invention, but well known to, and frequently put in uſe by the old *Romans*, in times of their greateſt Wealth and Luxury. For, *Pliny*, (*Hiſt. Nat. lib.* 14. *cap.* 2.) takes ſingular notice of the cuſtom of the *Italian* Vintners, in mixing with their Wines Turpentine of ſeveral ſorts. Some of his Words are theſe: *Ratio autem condiendi Muſta, in primo fervore, qui novem diebus cumplurimum peragitur, aſperſu Picis; ut odor vino contingat, & ſaporis quædam acumina. Vehementius id fieri arbitrantur, crudo flore Reſinæ, excitariq; lenitatem*, &c. Yea, the *Græcians* long afore had their

*Vina*

*Vina Picata & Reſinata*; as is evident from the commendation of ſuch Wines by *Plutarch* (5. *Sympoſ. probl.* 3.) and the preſcription of them to Women, in ſome Caſes, by our great Maſter, *Hypocrates* (1. *de Morb. Mulier.*) and were ſo much delighted with their *Vinum Picites*, that they conſecrated the *Pitch*-tree to *Bacchus*.

You have heard the ſumm of what I have my ſelf obſerved, and what I have tranſcribed from the Manuſcripts of ſome very skilful Vintners, which I had the good luck to peruſe, concerning the Remedies of the various Sickneſſes, to which Wines are obnoxious.

It remains only, that I entertain your Patience, a Minute or two longer, with a taſte of the more diſingenuous practices of Vintners, in the Tranſmutation or Sophiſtication of Wines, which they call Trickings or Compaſſings.

They transform poor *Rochel* and *Cogniak* White wines into *Rheniſh*, Rheniſh into *Sack*; the Laggs of *Sacks* and *Malmſies* into *Muskadels*. They counterfeit Raſpy wine, with Flower-de-luce Roots; *verdea*, with decoctions of Raiſins; they ſell decayed *Xeres*, vulgarly Sherry, for *Luſenna* wine: In all theſe impoſtures deluding the palate ſo neatly, that few are able to diſcern the Fraud, and keeping theſe *Arcana Lucrifera* ſo cloſe, that fewer can

can come to the knowledge of them. So that we may ſay, as *Pliny* did, in the cloſe of his Chapter touching the Sophiſtication of Wines in his days; *Tot veneficiis placere cogitur, & miramur noxium eſſe vinum?*

As for their Metamorphoſis of White into Claret, by daſhing it with Red; nothing is more commonly either done or known.

For their converſion of White into Rheniſh, they have ſeveral artifices to effect it, among which this is moſt uſual.

They take a Hogſhead of *Rochel*, or *Cogniak*, or *Nants* White Wine, rack it into a freſh Caſk, ſtrongly ſcented; then give the white Parell, put into it 8 or 10 Gallons of clarified Honey, or 40 pounds of courſe Sugar, and beating it well, leave it to clariſie. To give this mixture the delicate Flavour, they ſometimes add a Decoction of *Clary* Seeds, or *Galitricum*; of which Druggs there is an incredible quantity uſed yearly at *Dort*, where now is the Staple of Rheniſh Wines. And this is that Drink, wherewith our Engliſh Ladies are ſo much delighted, under the ſpecious name of Rheniſh in the Muſt.

*The manner of making adulterate* Baſtard, *is this.*

*Recipe*, Four Gallons of White Wine three Gallons of old Canary, five pounds of

*Baſtard*,

*Bastard* Syrup, beat them well together; put them into a clean Rundlet well scented, and give them time to fine.

Sack is made of Rhenish, either by strong Decoctions of Malago Raisins, or by a Syrup of Sack, Sugar and Spices.

*Muskadel* is sophisticated with the Laggs of Sack, or Malmsey thus.

They dissolve in a convenient quantity of Rose-water, of Musk 2 Ounces, of *Calamus Aromaticus* pouder'd 1 Ounce, of Coriander Seed beaten half an Ounce; and while this infusion is yet warm, they put it into a Rundlet of old Sack, or Malmsey; and this they call, a Flavor for Muskadel.

Many other ways there are of Adulterating Wines, daily practised even in this our (otherwise well govern'd) City; but in respect they all tend to the above mentioned Alterations, and are less General: therefore I pass them over in silence. ¶.

Nor have I at present any thing more to add to this Essay toward a History of Wines, but my humble request to your Lordship, and the Honour'd Fellows of this ROYAL SOCIETY, that you would be pleased to Pardon the many Defects of it; and that if the Enquiries therein made come short of your Expectation, you would suspend your Curiosity untill my Co-partner in this Province,

vince, the Learned Dr. *Merret*, ſhall have brought in his Obſervations concerning the ſame Subject. For, I doubt not but the fulneſs of his Papers will ſupply the emptineſs of mine. ¶.

*The End of the ſecond Treatiſe.*

# SOME OBSERVATIONS Concerning the ORDERING of WINES.

By Dr. *Merret.*

THE Myſtery of Wines conſiſts in the making and meliorating of natural Wines. Melioration is either of ſound or vitious Wine. Sound Wines are bettered. 1. By preſerving. 2. Timely

2. Timely fineing. 3. By mending Colour, Smell or Taſte.

To preſerve Wines, care muſt be taken, that, after the Preſſing, they may Ferment well; for without good Fermentation, they become *Qually*, (i. e.) Cloudy, Thick and Dusky, and will never fine of themſelves as other Wines do; and when they are fined by Art, they muſt be ſpeedily ſpent, or elſe they will become *Qually* again, and then by no Art recoverable.

The Principal Impediments of the Fermentation of Wines, after preſſing the Grapes, are either their Unripeneſs when gathered, or the mixture of Rain-water with them, as in wet Vintages; or elſe through the addition of Water to rich Grapes. The Spaniards uſe *Gieſſo* to help the Fermentation of their Canary Wines.

To preſerve Spaniſh Wines, and chiefly Canary, and thereof principally that which is Razie, which will not keep ſo long; they make a Layer of Grapes and Gieſſo, whereby it acquires a better durance and taſte, and a whiter colour, moſt pleaſing to the Engliſh.

Razie Wine is ſo called, becauſe it comes from Rheniſh wine ſlips, ſometimes renewed: The Grape of this Wine is fleſhy, yielding but a little juice.

French

French and Rheniſh wines are chiefly and commonly preſerved by the Match, thus, uſed at *Dort* in *Holland*: Take Brimſtone 20 or 30 pounds, rack into it melted Spices, as Cloves, Cinnamon, Mace, Ginger and Coriander-ſeeds; and ſome to ſave charges uſe the reliques of the Hippocras Bag; and having mixed theſe well with the Brimſtone they draw through this mixture, long, ſquare, narrow pieces of Canvas, which pieces thus drawn through the ſaid mixture, they light and put into the Veſſel at the Bung-hole, and preſently ſtop it cloſe: Great care is to be had in proportioning the Brimſtone to the quantity and quality of the Wine, for too much makes it rough; this ſmoaking keeps the wine long, white, and good, and gives it a pleaſant Taſte.

There's another way for French and Rheniſh Wines, *viz.* Firing it: 'Tis done in a Stove, or elſe a good fire made round about the Veſſel, which will gape wide, yet the Wine runs not out; 'twill boyl, and afterwards may ſoon be rack'd.

Secondly, For timely fining of Wines. All Wines in the Muſt are more Opacous and Cloudy. Good Wine ſoon fines, and the groſs Lees ſettle quickly, and alſo the flying Lee in time. When the groſſer Lees are ſettled, they draw off the Wine, called Racking. The uſual times for Racking, are *Midſummer* and *Alhallontide*. The

The practice of the *Dutch* and *Engliſh* to rid the Wine of the flying Lees ſpeedily, and ſerves moſt for *French* and *Spaniſh* Wine, is thus performed: Take of Iſinglaſs half a pound, ſtop it in half a pint of the hardeſt *French* Wine that can be got, ſo that the Wine may fully cover it. Let them then ſtand 24 hours, then pull and beat the Iſinglaſs to peices, and add more Wine, and 4 times a day ſqueez it to Gelly, and as it thickens add more Wine. When 'tis fully and perfectly gellyed, take a Pint or Quart to a Hogſhead and ſo proportionably; then overdraw 3 or 4 Gallons of that Wine you intend to fine, which mix well with the ſaid quantity of Gelly, then put this mixture to the piece of Wine and beat it with a ſtaff, and fill it top full. Note, that *French Wines* muſt be bunged up very cloſe, but not the *Spaniſh*; and that Iſinglaſs raiſeth the Lees to the top of ſtrong Wine, but in weaker precipitateth it to the bottom.

They mend the colour of ſound Clarets by adding thereto Red Wines, Tent or Alicant, or by an infuſion of Turnſole made in 2 or 3 Gallons of Wine, and then putting it into the Veſſel, to be then (being well ſtopt) rowled for a quarter of an hour. This infuſion is ſometimes twice or thrice repeated according as more Colour is to be added to the Wine; ſome 3 hours infuſion of the

Turnſole

Turnſole is ſufficient, but then it muſt be rubbed and wringed. What Turnſole is, ſee the Notes on the Art of Glaſs.

Claret over Red, is amended with the Addition of White Wines.

White Wines coming over ſound, but brown, thus remedied: Take of Alabaſter Pouder, over draw the Hogſhead 3 or 4 Gallons, then put this Pouder into the Bung, and ſtir and beat it with a Staff, and fill it top-full. The more the Wine is ſtirred, the finer it will come upon the Lee, that is, the finer in will be.

To colour Sack white: Take of white Starch 2 Pounds, of Milk 2 Gallons, boyl them together 2 hours, when cold, beat them well with a handfull of white Salt, and then put them into a clean and ſweet But, beating them with a Staff, and the Wine will be pure and white.

One pound of the aforementioned Gelly of Iſinglaſs takes away the brownneſs of *French* and *Spaniſh* Wines, mixed with 2 or 3 Gallons of Wine, according as 'tis brown and ſtrong, more or leſs to be uſed. Then overdraw the piece of Wine about 8 Gallons, and uſe the Rod, and then fill the Veſſel full, and in a day or two 'twill fine and be white, and mend if Qually.

The firſt Buds of *Ribes Nigra* infuſed in Wines, eſpecially Rheniſh, makes it diuretick

tick and more fragrant in Smell and Taſte, and ſo doth Clary. The inconvenience is, that the Wine becomes more heady, a Remedy whereof is Elder-flowers added to the Clary; which alſo betters the fragrancy thereof, as 'tis manifeſt in Elder-vinegar. But theſe Flowers are apt to make the wine Ropy.

To help brown Malagoes and *Spaniſh Wines*, take pouder of Orras-roots and Salt-petre, of each 4 Ounces, the whites of 8 Eggs, whereto add as much Salt as will make a Brine, put this mixture into the Wine, and mix them with a Staff.

To meliorate Muddy and Tawny Clarets; Take of Rain-water 2 Pints, the Yelks of 8 Eggs, Salt an handful, beat them well, let them ſtand 6 hours before you put them into the Cask, then uſe the Rod, and in 3 days it will come to it ſelf.

To amend the Taſte and Smell of Malago. Take of the beſt Almonds 4 Pounds, make therewith, and with ſufficient quanity of the Wine to be cured, an Emulſion; then take the whites and yelks of 12 Eggs, beat them together with Salt an handfull, put them into the Pipe, uſing the Rod.

To amend the Smell and Taſte of *French* and *Rheniſh* which are foul. Take, to an Auln of the wine, of Honey one Pound, of Elder-flowers a handfull, Orras Pouder

an

an ounce, one Nutmeg, a few Cloves, boyl them in ſufficient quantity of the wine to be cured, to the conſumption of half; when 'tis cold, ſtrain and uſe it with the Rod; ſome add a little Salt. If the Wine be ſweet enough, add of ſpirits of Wine one pound to a Hogſhead, and give the Cask a ſtrong ſcent. Spirit of Wine makes any Wine brisk, and fines it without the former mixture.

A Lee of the Aſhes of Vinebranches, *viz.* a quart to a Pipe, being beaten into the Wine, cures the Ropineſs of it; and ſo infallibly doth a Lee of Oaken Aſhes. For Spaniſh ropy Wine, rack it from its Lees into a new ſcented Cask, then take of Alum one Pound, Orras roots Poudered half a Pound, beat them well into the Wine with a ſtaff. Some add fine and well-dryed Sand, put warm to the Wine. If the Wine beſides prove Brown, add 3 Pottles of Milk to a Pipe. *Alius*, the *Spaen* cures ropy Wine, uſed before it begins to fret.

Herring Roes preſerve any Stum Wines.

To order Rheniſh Wines when fretting. Commonly in *June* that Wines begin to ferment and grow ſick, then have a ſpecial care not to diſturb it, either by removing, filling the Veſſel, or giving it Vent, only open the Bung, which cover with a Slate, and as often as the Slate is foul, cleanſe it and the bung from their Filth, and when the

the Fermentation is past, which you shall know by applying your Ear to the Vessel, then give it rest 10 or 12 days that the grosser Lees may settle, then rack it into a fresh scented Cask.

This mixture Meliorates vitious Wines both in smell and taste; especially French. Take of the best Honey one part, of Rainwater two parts, and one third of sound old Wine of the same kind; boyl them on a gentle fire to a third part, scuming them often with a clean Scummer ) to which purpose they have a Pail of fair Water standing by to rinse it in ( then put this mixture hot into a Vessel of fit capacity, and let it stand unbunged till cool. Some, to better this, put in a bag of Spices. This mixture, called by the Dutch *Soet*, will serve also to fine any Wine new or old. 2. 'Twill mend the hard taste of wine (*i. e.*) putting a Gallon thereof to a Hogshead, and using the Rod, and then let it rest 5 or 6 days at the least, but if mild enough, add white Mustard-seed bruised.

To mend and preserve the Colour of Clarets. Take red Beet-roots *q. s.* scrape them clean and cut them into small pieces, then boyl them in *q. s.* of the same wine, to the consumption of a third part, scum it well, and when cool, decant off what's clear, and use the Rod.

*Alias*,

*Alias*, Take of the Wine and Honey of each 2 pounds, Rainwater a Pottle, 12. Beet-roots; ripe Mulberries 4 or 5 handfulls, boyl them to half, and when cool decant, *&c. ut ſupra.*

To preſerve Claret rack'd from its Lees. Take to a Tierce 10 Eggs, make a ſmall hole in the top of the Shells, then put them into the Wine, and all will be conſumed.

To prevent ſouring of French Wines. Take Grains of Paradiſe *q. s.* beat them in a Pan, and hang them or put them looſe into a Veſſel. Some uſe Lavender tops.

To help ſour French Wine. Take of the beſt Wheat 4 Ounces boyled in fair water till it break, and when cold put it into a Vat in a Bag, and uſe the Rod. *Alias*, Take 5 or 6 Cinnamon Canes, bung them up well.

To help Spaniſh ſour Wines. *Firſt*, rack the wine into a clean Gask, and fill it up with two or three Gallons of Water, and add thereto of burnt Chalk 4 Ounces, and after 3 or 4 days it muſt be rackt and filled up again with rain Water, if the firſt time doth not do it. Some uſe Loam or Plaiſtering, if theſe Ingredients make the Wine bitter, correct the fault with Nutmegs and Cloves.

To help ſtinking Wines. Take Ginger half an Ounce, Zedoary 2 Drams, Pouder

and boyl them in Pottle a of good Wine, which put ſcalding hot into the Vat, bung it up and let it lie; the ſpecies of *Diambræ* and *Diamoſcu Dulc.* do the ſame; and ſo Nutmegs and Cloves which alſo give a kind of Razineſs.

To help Wine that hath an ill ſavour from the Lees. Firſt, rack it into a clean Cask, and if Red or Claret, give him a freſh Lee of the ſame kind: Then take of Cloves, Ginger and Cinnamon 2 Ounces, Orras Root 4 Ounces; Pouder them groſly, hang them in a Bag, and taſte the Wine once in 3 days, and when 'tis amended take out the Bag. Some do it thus, Take of Cloves half a pound, Maſtick, Ginger, Cubebs, of each 2 Ounces, *Spica Nardi* 3 Drachms, Orras Root half a pound, make thereof a fine Pouder, which put looſe into the Vat, and uſe the Rod, and make a good fire before it.

Firing of Wines in *Germany* is thus performed; they have in ſome Vaults 3 or 4 Stoves, which they heat very hot; others make fires almoſt before every Vat, by this means the Muſt fermenteth with that Vehemency, that the Wine appears between the ſtaves; when this Ebullition, Fermentation and working ceaſeth, let the Wine ſtand ſome days, and then rack it. This firing is only uſed in cold years, when the Wine falls out green.

*Stum*

*Stum* is nothing elſe but pure Wine kept from fretting by often racking and matching it in clean Veſſels and ſtrongly ſcented (*i. e.*) new matched, by means whereof it becomes as clear or clearer than any other Wine, preſerving it ſelf from both its Lees by precipitation of them. But if through neglect it once fret, it becomes good Wine. The Bung of the Veſſel muſt be continually ſtopt, and the Veſſels ſtrong leſt they break. A little Stum put to Wine decayed, makes it ferment afreſh, and gives life and ſweetneſs thereto, but offends the head and ſtomach, torments the guts, and is apt to cauſe looſneſſes, and ſome ſay Barrenneſs in Women.

To fine Wine preſently. Fill a Cask with ſhavings or chips of Beech or Oak (which are beſt) this is to be done with much art, or elſe it ſeldom hits right, but laſteth long; put theſe chips into a Cask, which is called by the Dutch *een Spaen* (*i. e.*) a Chip, into which they pour in as much Wine as the Cask will hold, and in 24 hours the Wine will be fine. Or a quart of Vinegar in three days will fine a Hogſhead of Wine.

To ſet old Wine a fretting being deadiſh and dull in taſte. Take of Stum 2 Gallons, to a Hogſhead, put it hot upon the Wine, then ſet a Pan of fire before the Hogſhead, which will then Ferment till all the ſweet-

neſs of the Stum is communicated to the Wine, which thereby becomes brisk and pleaſant. Some uſe this Stumming at any time, ſome in *Auguſt* only, when the Wine hath a Diſpoſition to fret of it ſelf, more or leſs Stum to be added, as the Wine requires.

The beſt time to rack wine is the decreaſe of the Moon, and when the wine is free from fretting; the wind being at *North eaſt*, or *North weſt*, and not at *South*, the Sky ſerene, free from Thunder and Lightning.

Another Match for French Clarets and Spaniſh Wines. Take Orras-roots, Maſtick and Brimſtone, of each 4 Ounces, Cloves 2 Ounces, ordering it *ut ſupra* in Matching Wines. This will ſerve for all Wines, adding if you pleaſe Nutmegs, Ginger, Cinnamon and other Spices. Double the quanty of Orras-root is to be uſed for Spaniſh Wines.

To help Malago's which will not fine. Take of crude Tartar poudered, ſifted and dryed 2 pounds, mix it with the whites of 6 Eggs; dry pouder and ſift them again, then overdraw the Pipe as much as will ſerve to mix with this Pouder, and fill the Pipe therewith, beating it with a Staff as before, and this Wine will be fine in ten days.

Another ſpeedy way to fine French Wines. Hang a piece of ſcent in the Cask, and when

'tis

'tis burnt out, put in a pint of the beſt Spirit of Wine, and ſtir it about. Some add, a little Salt well dryed: This fines the Wine in 24 hours.

To keep Muſt a Year. Take Muſt, put it into a Cask pitcht within and without, half full, ſtop the bung cloſe with Mortar. Others ſew the Cask in Skins, and ſink it for 30 days into a Well or River. Or elſe a Garland of *Polium Montanum* hung in the Veſſel. Or rub the inſide of the Veſſel with Cheeſe; all theſe preſerve Rheniſh Muſt, as the *Scholiaſt* on *Dodonaus* in *Dutch.*

Alum put into a Hogs-bladder, keeps Wine from turning flat, faint or brown, and beaten with the whites of Eggs removes its ropineſs.

Flat Wines recovered with Spirit of Wine, Raiſins and Sugar or Moloſſes; and Sacks, by drawing them on freſh Lees.

Our Wine-coopers of latter times uſe vaſt quantities of Sugar and Moloſſes to all ſorts of Wines, to make them drink brisk and ſparkling, and to give them Spirits, as alſo to mend their bad taſtes; all which Raiſins and Cute and Stum perform.

Countrey Vintners feed their fretting Wines with raw Beef; and here, their Canaries with Malago, which is added more or leſs to all Canaries.

The compoſition of Wines is manifold, the Vintners uſually drawing out of 2 or 3 Casks, for one Pint, to accommodate it to the Palate of thoſe that drink it. Moſt of the Canary is made with Malago and Zerez Sack.

I ſhall conclude with two common compounded Wines, *Muſcaden* and *Hippocras*, the former uſually made with 30 Gallons of *Cute* (which is Wine boyled to the conſumption of half) to a Butt of Wine. Or the Lees and droppings boyl'd and clarified; its Flavour is made of Coriander Seeds prepared and ſhavings of Cyprus wood. Some inſtead of Cute, make it of Sugar, Moloſſes and Honey, or mix them with the Cute. This following is an *Hippocras* of my own making, and the beſt I have taſted.

Take of Cardamoms, Carpobalſamum of each half an Ounce, Coriander ſeeds prepared, Nutmegs, Ginger, of each 2 Ounces, Cloves 2 Drachms; bruiſe and infuſe them forty eight hours in Zerez and White Wine, of each a Gallon, often ſtirring them, then add thereto of Milk three pints, ſtrain through an Hippocras Bag, and ſweeten it with a pound of Sugar-Candy.

THE

# THE Art and Myſtery OF VINTNERS AND Wine-Coopers:

CONTAINING

Approved Directions for the Conſerving and Curing all manner and ſorts

OF

# WINES,

Whether *Spaniſh*, *Greek*, *Italian*, or *French*, very neceſſary for all ſorts of People.

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# THE Art and Myſtery OF VINTNERS AND VVine-Coopers.

1. *The beſt way for to help the fretting or boyling of any piece of* Spaniſh *Wine.*

TAke the Butt or Pipe that frets or boyls, and rack it off clean from the groſs Lee; then take two or three penny worth of the ſtrongeſt *Aqua Vitæ*, and put it in at the Bung-hole, as you do a piece of Scent, and it will burn

in the Pipe very well: Be ſure that you drain the Pipe well; and this will lay the fretting of it.

2. *To keep Wines ſound and freſh all the year.*

YOu muſt fill your Veſſel once a Month or ſix Weeks with your beſt Reeds you can get: for Reeds do preſerve the Claret as Soot doth Malmſey or Baſtard. Fill White and all other Wines with the ſame; and thoſe you intend to keep, give them their Lees a day together; then at Night lay them upright, and be careful to keep them; if they lack vent in any place they will faint and ſpoil.

Note that *July* and *Auguſt* are the worſt Months to keep Wines in.

3. *For* Canary *that hath a flying Lee.*

IF your Canary hath a flying Lee, and will not fine down, draw him into a freſh Butt or Pipe with freſh Lees, and give him a good pearl with the whites of 8 Eggs, and beat them with a handful of white Salt: And if it be any whit tawny, put thereto a gallon of Milk, and beat it well, then lay it upright, ſtop it cloſe; and in two days broach it if you will.

4. *To*

4. *To make or divide* Mamlſey.

IF you have three Butts of Malmſey you may make four if you pleaſe: If you have two, you may make three; if one Butt, you may make one and a half thereof, with ſuch Laggs as you have of White, Claret, and Canary that are old, with two Gallons of Cutt to every Butt, ſo that it be Spaniſh Cutt. This way you may rid your Laggs and old Canary away. The Art followeth.

5. *The Art of Making or Dividing* Malmſey.

TAke to every Butt ſix Eggs both yelks and whites, and a handful of Bay-ſalt, beat them well together, mixing therewith a pint of old Sack, and put it into the Butt; then beat the Butt well; and if it want a colour, take two Gallons of Red-wine, and a quarter of a pound of Coriander ſeed well beaten ſmall; mix them together, and put them into the Butt; then give it ſix or eight ſtroaks more, then ſtop it three or four days; broach it after at your will.

6. *For Claret that hath loſt his Colour.*

TAke a pennyworth of Damſcens or Bullace or more if you ſee good, and ſtew them in Red-wine, and make a pottle or more of the Syrup.

7. For

7. *For Baſtard that pricks.*

RAck him upon a good Muſcadine Lee, then take three gallons of the beſt Ale, and put therein two or three Almonds, then fill it up with Baſtard Syrup or Canary mixed with your Laggs, and it will draw for Baſtard or Muſcadine.

8. *Another for the ſame.*

TAke five gallons of clarified Honey, and put it into your Cask, and beat in it a pearl of the whites and yelks of 6 Eggs, and let it reſt.

9. *To make brown Baſtard.*

TAke the Laggs of Claret or White, and put them into your Cask, with your Laggs of Spaniſh wine before you do prick; then take 30 or 40 pounds of Baſtard Syrup, and beat it well with the ſame wine in a half Tub, then put it into your Cask and beat it up with pearl of the yelks and whites of Eggs, and let it reſt.

10. *For White-wine that hath loſt its colour with lying.*

OVerdraw the Hogſhead of Wine ſome five or ſix Gallons; take three gallons of new Milk, put it into a Pale, and let it remain

remain there till the cream be ſettled for 30 hours; then skim it and put it into the Hogſhead, and beat it well, and then fill it up; and if it be in the Morning, the next Morning it will be fine: you may add to it a little Starch and a little Bay-ſalt beaten together as aforeſaid.

11. *Sack that is lumpiſh or lowring.*

BEat the whites of 6 or 8 Eggs with Bay-ſalt, Roch-alum, and a quart of Bean flou r or beaten Rice, if it be brown, but if white uſe Milk; beat all theſe together, then blow off the froth very clean, and lay a clean ſherd of a Tile over the Bung-hole: let it lie till it be fine, then rack it off with a good ſcent, and it will draw well.

12. *For Sack or any other Wine that doth prick or boyl.*

TAke 30 or 40 of the whiteſt Lime-ſtones you can get, ſlake them in a pottle of the ſame Wine in a Can, then take more wine and ſtir them together; and put it into your Cask, and ſtir it well till you think it be enough. Let it reſt till it be fine, and it will take away the pricking, and make it drink kindly.

13. *How*

13. *How to make Scent.*

TAke four ounces of Brimſtone and a little Alum, and a ſpoonfull of *Aqua Vitæ* and mix them together, then take a piece of new Canvas and dip therein; then muſt you have in readineſs the pouder of Nutmegs and a few Cloves or Orange peels, a few Coriander-ſeeds and Aniſeeds, being ready bruiſed before your Brimſtone be cold; ſtrew them upon your Cloth, and when it is cold lay it upon a clean Paper, and it will be very good for your Cask.

14. *How to make Hippocras.*

TAke for a gallon of White a pound of Sugar, one ounce of Cinnamon beaten, 2 or 3 ounces of Cloves, two ounces of Gallingal, half an ounce of Grenes; bruiſe your ſpice together with a handful of Roſemary, and let it ſtand and ſteep 12 hours, then ſtir it well together, and put it into an Hippocras Bag, and let it run into a clear Veſſel, and ſo you may draw it.

15. *To fine your Wines and make them pleaſant.*

TAke white peble ſtones, and bake them in an Oven till they begin to crack, then beat them to fine Powder; then with a good quantity of Stone-honey clarified, and

and ſo in ſome of the ſame diſſolve them and put them into your Cask, and ſtir them with your paddle ſtaff, and in a day they will be fine.

16. *For Hippocras Gyle.*

CInnamon one ounce, Ginger half an ounce, grain 2*d.* Long-pepper, Cloves, Coriander-ſeeds, Calamus, Andores, Nutmegs, Caraway-ſeeds 2 *d.* Limons, Roſe-water, Bay-leaves and Roſemary.

17. *Another for the ſame.*

GInger 3 ounces, Cinnamon 3 ounces, Calamus one ounce, Cloves half an ounce, Coriander ſeeds three ounces, Nutmegs three pennyworth, Long-pepper three penny worth.

18. *Another for the ſame.*

CInnamon 3 ounces, Cariophyllorum 2 ounces, Cardamum and Cubebs, Gallingal half an ounce, Gingiberis one ounce, Cantherum 3 pennyworth, Grana Paradiſi 3 penny worth.

19. *Then for the Spaniſh Wines, Sherry, Sacks, white and hard be beſt.*

RIght Malago's are as good as Canaries, but the other are pleaſanter.

Right Muſcadines are hard to come by, therefore they are commonly compounded.

20. *Wine*

20. *Wines commonly compounded.*

IPocris, brown Baſtard, white Baſtard, Rumrey, Hallacker, Aligant: and theſe likewiſe, Frantigniack, Tent, Cutt, Rheniſh, and Deal Wines.

21. *The fitteſt times to rack Wines.*

RAck your Wines when the wind is in the North, and when it is clear and temperate weather; in the increaſe of the Moon, when ſhe is under the Earth, and not in the full heighth. They turn eager before *Whitſuntide*; through extraordinary heat they turn eager, or otherwiſe ill-conditioned.

22. *For White-wine that hath loſt its Colour.*

FIrſt rack him from his Lees, then if you have any Coniack Lees, you may put your faint and tawny Wine upon them; rowl them over and beat them, and within the ſpace of 10 or 12 days rack them off; then ſhall you have it drink briſk and white.

23. *How to break Wine that ropes.*

TAke a courſe harden Cloth, and put it before the Bore when you have ſet it abroach; then put in your Leathers, and rack it into a dry Cask; then take 5 or 6 ounces of beaten Alum, and put it in, and beat that Wine and Alum well together, and it will fine down very well.

24. *How*

24. *How to make any Wine fine ſpeedily.*

TAke a handful of dryed Limon-rind, and put it into 10 or 12 gallons of White, and put therein a pint of Damask-Roſe-water; then rowl it up and down, and lay it upright; than take a ſprig of Clarey that is ſeeded, and let it ſteep 24 hours; then take it out, and it will appear very well.

25. *If a Hogſhead of Claret hath loſt its Colour.*

TAke one gallon of Sloes and Damaſcens, or Black-Cherries, bruiſe them well and ſtrain them, and put the juyce into a Hogſhead of tawny Wine, and it will drink very well.

26. *How to mend the Colour of White-wine.*

TAke 3 or 4 gallons of Milk, or leſs, according as you think fit or do find the Colour of the Wine decayed; put it into your Hogſhead; then rowl it well; and then open your Bung, and put in 3 or 4 ounces; then fill up your Hogſhead, and rowl it 4 or 5 times over, and lay it up, that you may rack it when it is fine.

27. *How to mend a Piece of Canary, or a Butt of Malago that is brown.*

TAke 5 or 6 gallons of Milk, if it be very brown; if not, take as much as you think fit, and over-draw your Butt or Pipe; then put in your Milk, and beat it a good while; and when it is well beaten, take 5 or 6 ounces of Roch-Alum, and put it therein; then give it ſome 30 or 40 ſtroaks; then fill up your Cask, and let it lie till it be fine; than rack it of from its white bottom, and rack it into a clear Cask, and burn a piece of Scent in it; and then fill it up, and let it lie till it be fine, and it well ſpend very well.

28. *For to flower a Butt of Muſkadine.*

TAke one grain of Muſk, one ounce of Cloves, one ounce of Nutmegs, one of Aniſeeds, and one ounce of Coriander-ſeeds, and two handfuls of Orange and Limon Peels well dryed and beaten, and a grain of Long-Pepper together; put it into a bag, and hang it in the Bung-hole for ſome 2 or 3 days together with 10 gallons of Baſtard.

29. *How to make Rheniſh-wine.*

TAke one handful of dryed Limon-peels, and put them into 10 or 12 gallons of White-

White wine, and put in one pint of Damask-Roſe-water; then rowl it up and down, and lay it upright, and open the Bung of it, and take a little branch of Clary, and let it ſteep 24 hours; then take it out, and it will taſte very well.

30.

A Butt of Malago if it be full gaged 126 gallons, the Tun is 232 or 252 gallons, and every Seſtion is 4 gallons, and at 12 *d.* the gallon.

31. *A Pearl for Malmſey.*

AS you pearl your Muskadine, ſo you muſt your Malmſey, but uſe not the Whites of Eggs.

32. *A Pearl for Muskadine.*

WHen it comes to be fine, within 4 hours after take new-laid Eggs, beat them Shells and all, with two handfuls of Bay-Salt; put to the ſame a quart of good Sack which is old; a handful of white Sugar-candy beaten ſmall; then beat them all together very well; then over-draw your Butt ſome 8 or 10 gallons; then beat your Butt an hour; then put in your Pearl; then beat him again gently half an hour, ſtop him cloſe up, and in 24 hours broach him.

33. *How*

33. *How to make Tawny Baſtard white.*

IF it be full, draw out 10 or 12 gallons; then fill it near up within 10 gallons, with the Lags of Rothal and Gaſcoign Wines for Sack; and take 5 gallons of Milk, and 8 Whites of Eggs, a handful of Bay-Salt, and as much Whiting; beat them all together; then mingle them well with Milk, and put them into the Baſtard, and beat it well for half an hour; then fill him full with your Lags, and give him 8 or 9 ſtroaks, ſtop it cloſe, and within 3 days you may broach him.

34.

IF red Wine be faint, draw it out into freſh Lees, and put into him 4 or 5 gallons of Alicant; then turn him twice in the Lees, and let him lie with the Bung upright 7 days before you broach him, and it will have a good colour and taſte.

35 *A Pearl for Scent and Flavour for a Butt of Muscadine.*

TAke a quarter of a yard of Canvas, and Make a Bag of it; then take an ounce of Calamus Aromaticus; of Floras 2 ounces; of Orras one ounce; of Coriander ſeed as much; of Aniſeeds bruiſed and beaten: Put

theſe

theſe into the Bag, and let it hang in the midſt of the Wine 3 days and nights; then take it out; after that 2 grains of Civet; as much musk; a pint of Damask-Roſe-water, warm the Water bloud-warm, rub well the Musk with the back of a and ſo put it into the Butt, and ſtop it cloſe, and rowl him, but turn him not over, and it will be perfect in 2 days.

36. *If White have an ill Taſte or Scent.*

HAlf draw him out; then take to either part 2 gallons of Mornings Milk, or more, and a handful of Rice, and as much Bay-Salt; beat them together with a Paddle-ſtaff for half an hour; then fill up the Hogſhead, and rowl it well, and turn it over in the Lees, and broach him within two days.

37. *If Claret be faint and want colour.*

DRaw it off into a freſh Hogſhead and freſh Lees as can be gotten, and draw it out very cloſely; then take two pennyworth of Turnſole, lay it in ſteep in 3 or 4 gallons of the ſame Wine for 3 hours; then rub it and all to waſh with your hands, till it colour your Wine deeply; then put it into the Hogſhead; then draw as much out and uſe accordingly, and ſo the 3*d.* or 4*th.* time rowl

rowl it half an hour, and lay it up ſtopp'd, and in 3 days broach it.

38. *A pleaſant Scent for Red wine.*

TAke 2 ounces of Brimſtone, half an ounce of Calamus, mix them together in a pint and half of Burrage-water; melt the Brimſtone in a Pan, and let the reſt be with it therein; dip it in ſo many cloaths as will take it up, aud put the cloaths in your Hogſhead; then take out your Aſhes, and rack your Wine in; then put in it a pint of Roſe-water, rowl it well half an hour, and it being cloſe ſtopt, let it lie 2 days, and this ſhall give it or any other Gaſcoign-wine, a pleaſant ſcent or taſte.

39. *If a Butt of Sack be ſmall.*

TAke half a peck of Lime-ſtones well burned, put them in at the Bung-hole amongſt the Wine, then beat or rowl it well together, and let it lye till it be fine, then rack it off into a clean Cask, and fill it full and draw it off when you pleaſe.

40. *If Wine at any time grow long or lowring.*

TAke 2 penniworth of Roch Alum and bruiſe it ſmall to powder: over-draw the Hogſhead four gallons, then ſtrow the powder therein, and beat it well half an hour;

hour; then fill it up and broach it within three days, and be ſure it take no vent.

41. *If Sack or White-wine have loſt its colour.*

TAke four gallons of Milk, let it ſtand three hours in a Tub; skim of the cream, and overdraw your Hogſhead 6 gallons: take the yelks of ſix Eggs beaten; put them into your Milk, and beat them together, and put them into the Wine, and beat the Wine well, and ſtop it up cloſe, and in four days draw it.

42. *How to mend a Butt of Sack, Malago, or Pipe of Canary that pricks.*

TAke about 8 or 10 ounces of mere Chalk, beat it very well, and put it in ſteep in 4 or 5 gallons of Milk; put in about two pounds of powder'd Sugar according to the hardneſs of the Wine: let this lie in ſteep a day and a night; ſtir it together now and then, ſo as when you put in your Wine; beat it reaſonably well before you put it in, then put it in as faſt as you can, and beat it luſtily for a quarter of an hour; lay it upright and it will take away the pricking of it and fine it.

*The end of the Firſt Book.*

The

# The Second Book.

## 1. *To correct the Rankneſs and Eagerneſs of Wines, as Sack and Malago, or any other Sweet Wines.*

TAke 20 or 30 of the whiteſt Limeſtones, and ſlack them in a gallon of the Beſt wine, then add more wine, and ſtir them together in a Half-Tub with a Paddle-ſtaff: pour this mixture into the Hogſhead, and again uſe the Paddle-ſtaff: Let the Wine ſettle, and then rack it off from the white-bottom.

### 2. *Againſt the pricking of French-wines.*

TAke of the powder of Tile one pound, Roch-alum half a pound; mix them and

and beat them well together with ſome of the Wine, then put them into your Hogſhead as the former.

3. *When Rheniſh-wines prick.*

RAck them into a clean and ſtrongly ſcented Cask or Phatt; add then to the Wine 8 or 10 gallons of clarified Honey, with one gallon or 2 of skim'd Milk; beat them all together, and let them ſettle.

4. *For Claret that hath loſt its briskneſs.*

RAck it upon a good Lee of red Wine, and put into it a gallon of the juice of Sloes or Bullace; which after a little fomentation and reſt makes Wine drink brisk and rough.

5. *Another.*

THe like may be done with Virginian Pears, otherwiſe called *Metagane Sunaux*, which hath a deep ſanguine colour, and a rough taſte.

6. *To meliorate the taſte of hungry and too eager White-wines.*

DRaw off 3 or 4 gallons of the Wine, and infuſe therein as many pounds of Malago Raiſins, ſtoned and bruiſed in a ſtone Mortar, till the Wine hath ſufficiently imbibed their

ſweetneſs and tincture, which it will do in a days time; then run it through an Hippocras-bag, and put it into a freſh Cask well ſcented, together with the whole remainder of the Wine in the Hogſhead, and ſo leave it to fine.

7. *To help ſtinking Wines.*

THe beſt way is to rack them from their old and corrupt Lee; beſides you muſt give them a fragrant ſmell or flavour, by hanging in them a little bag of Spices, ſuch as Ginger, Zedoary, cloves, Cinnamon, Oras roots, Cubebs, grains of Paradiſe, Spicknard: Or you may uſe theſe only; A few Cinnamon-canes hung in it; ſome uſe Elder flowers, and tops of Lavender.

8. *For Claret that decayeth.*

RAck it upon a new and freſh Lee, and the ſhaving of Fir-wood, which will bring it to its body again.

9. *How to make Baſtard.*

TAke 4 gallons of White, 3 gallons of Canary that is old, 5 pound of Baſtard-Syrup; beat them well together, and put them into a clean Rundlet well ſcented, and give it time to fine.

10. *How*

10. *How to make Rheniſh.*

TAke a Hogſhead of *Rochel*-Cogniacks, or *Nants*-White-wine; rack it into a freſh Cask ſtrongly ſcented; then give your white Pearl; put into it 8 or 10 gallons of clarified Honey, and 4 pound of coarſe Sugar; beat it well, and leave it to clarifie; then to give it the flavour, add the Decoction of Clary-ſeeds or Gallitricum, and that will give it the right taſte.

11. *How to make Muſkadel.*

TAke a convenient quantity of Roſe-water, of Musk 2 ounces, of Calamus Aromaticus one ounce, of Coriander-ſeeds beaten half an ounce; and whilſt this Infuſion is yet warm, put it into a Rundlet of old Sack or Malmſey.

12. *If an Hogſhead of Claret be ſound and hath loſt its Colour.*

ADd to it Red wine, Tent or Allicant, or by an Infuſion of Turnſole, as much as you think convenient, infuſed in 2 or 3 gallons of Wine; and then put it into the Veſſel to be well ſtopp'd, rowl it a quarter of an hour; this Infuſion is twice or thrice repeated ſometimes, according as more colour is

to be added to the Wine; ſome 3 hours infuſion of the Turnſole will be ſufficient, but then it muſt be rubbed and Wringed. What Turnſole is, ſee the Notes or the Arts of Glaſs.

13. *White-wines that come over ſound, and have loſt their colour, and turn brown.*

TAke of Alabaſter-pouder 3 or 4 ounces, and draw over the Hogſhead 3 or 4 gallons; then put of this powder into the Bung as much as you think fit, and beat it up with a Staff, and then fill it up top full; the more the Wine is ſtirred up, the finer it will become upon the Lee.

14. *To colour Sack white.*

TAke of white Starch 2 pound, of Milk 2 gallons, boyl them together 2 hours; it being cold, beat it well with a handfull of Salt therein, the Salt muſt be white, common Salt; let your wine be racked and then put it into it; the Wine being rack'd into a freſh Butt or Pipe, beat it well together with your Paddle-ſtaff, and it will make the Wine pure and fine.

15. *Of Rheniſh-wine.*

THe firſt Buds of *Ribes nigra* infuſed in Wines, eſpecially of Rheniſh-wine, makes it diverſick, and more fragrant in ſmell and taſte, and ſo doth Clary: The inconveni-

convenience is, that the Wine becomes more heady; the remedy of which is Elder-flowers added to Clary, which alſo betters the fragrancy thereof, as it is manifeſt in Elder-vinegar; but theſe Flowers are apt to make the wine ropy.

16. *To help Malago's, or any other* Spaniſh *Wine, that hath loſt their colour, or turned brown.*

TAke the powder of Orras-roots and Salt-peter, of each 4 ounces the, whites of 8 Eggs, to which add as much Salt as will make Brine; put this mixture into the Wine, and mix them with a Paddle-ſtaff.

17. *To mend the taſt and ſmell of Malago.*

TAke of the beſt Almonds 4 pound make with them and a ſufficient quantity of the Wine to be cured, an Emulſion; take then the Whites of twelve Eggs, and a handful of Salt; put all into the Pipe or Butt, and beat it well with a Paddle-ſtaff.

18. *To help Claret that is Tawny or muddy.*

TAke of Rain-water one quart, 8 Eggs, a handful of Salt; beat them well, and let them ſtand ſix hours before you put them into the Cask; then uſe the Paddle-ſtaff, and it will come to it ſelf in 3 days.

19. *To*

19. *To mend the taſt and ſmell of* French *Wines or Reniſh, that are foul.*

TAke a gallon of the Wine, a pound of Honey, a handful of Elder-flowers, Orras-powder one ounce, a Nutmeg, and a few Cloves; boyl them in a ſufficient quantity of the Wine to be cured, of the conſumption of half; when it is cold, ſtrain it, and beat it with a Stick; put a little Salt, if the Wine be ſweet enough; add of ſpirits of Wine one pound to a Hogſhead, and give the Cask a ſtrong ſcent; ſpirit of Wine makes any Wine ſtrongly brisk, and fines without any further mixture.

20. *A Lee of the Aſhes.*

OF Vine-branches one ounce; a quart to a Pipe being beaten into the Wine cures the ropineſs of it, and the ſame infallibly doth the Lee of Oaken Aſhes; for *Spaniſh* ropy Wines, rack it off from its Lee into a new ſcented Cask; take of Alum one pound, of Orras-roots powdered half a pound; beat them well into the Wine with a Paddle-ſtaff; add fine and well dried Sand, put it warm to the Wine; if the Wine beſides prove brown, add 3 pottles of Milk to a Pipe; otherwiſe it cures ropy Wines, uſed before they begin to fret.

21. *To*

21. *To order Rheniſh-wines.*

WHen fretting commonly in *June*, when wines begin to ferment and grow ſick, then have a ſpecial care of diſturbing them, either by removing, filling of Veſſels, of giving Vent, only open the Bung, which cover with a Slate, and as often as the Slate is foul, cleanſe it and the Bung from filth; and when the Fermentation is paſt, which you ſhall know by applying your ear to the Veſſel, then give it reſt 10 or 12 days, that the groſs Lees may ſettle; then rack it into a freſh-ſcented Cask.

22. *To mend and preſerve the colour of Clarets.*

TAke red Beets-roots (q. ſ.) ſcrape them clean, and cut them into ſmall pieces; then boyl them in a quart of the ſame Wine, till a third part be conſumed; skim it well, and when it is cold, take what is clear of it (or decant) and uſe the Paddle-ſtaff.

23. *Another for the ſame.*

TAke of the Wine and Honey of each 2 pound, of Rain-water a pottle, 12 Beet-roots, 4 or 5 handfuls of ripe Mulberries; boyl them to half, and when it's cool, decant with the uſe of the Paddle-ſtaff.

24. *To meliorate vicious Wines, and eſpecially* French, *both in ſmell and taſte.*

TAke of the beſt Honey one pint, of Rain-water 2 parts, and the third part of Wine old, of the ſame kind; boyl them on a gentle fire to a third part, skiming them often with a Skimmer, and dip the Skimmer into a Pail of clean water every time after it hath been skimmed, once to rinſe the Skimmer; then put this mixture into a Veſſel of fit capacity, and let it ſtand unbunged till it cool: Some to better this, put in a bag of Spices: this mixture, called by the *Dutch*, *Soe*, will ſerve to fine Wines new or old; it will amend the hard taſt of Wines, and in each putting of a gallon thereof into a Hogſhead, and uſing the Paddle-ſtaff, let it reſt 5 or 6 days at leaſt; but if mild enough, add white Muſtard ſeed bruiſed.

25. *To mend and preſerve the Lees of Clarets.*

TAke to a Tierce 10 Eggs, make a ſmall hole in the top of the ſhells; then put them into the Wine, and all will be conſumed.

26. *To prevent Scouring of* French *Wines.*

TAke grains of Paradiſe (q. ſ.) beat them in a Pan, and hang them or put them

them looſe in a Veſſel; ſome uſe Lavender-tops.

27. *To help* French-*Wines that are ſowre.*

TAke 4 ounces of the beſt Wheat boyled in fair water till it break, and then when it's cold, put it into a Phatt in a bag, and uſe the Paddle-ſtaff; otherwiſe take 5 or 6 Cinnamon-canes, bung them well.

28. *To help* Spaniſh *Wines that are ſowre.*

FIrſt rack the Wines into a clear Cask, and fill it up with 2 or 3 gallons of Water; after 3 or 4 days it muſt be rack'd and filled up again with Rain-water; if the firſt doth not do, ſome uſe Lome or Plaſtering: If theſe Ingredients make the Wine bitter, correct the fault with Nutmegs and Cloves.

29. *To help ſtinking Wines.*

TAke Ginger half an ounce, Zedoary 2 drams; pound and boyl them in a pottle of good Wine, which put ſcalding hot into the Phatt; bung it up, and let it lye the ſpace of two days; *Diambræ* and *Diamoſcu dulce* do the ſame, and ſo Nutmegs and Cloves, which alſo give a kind of Racineſs.

30. *To help Wine that hath an ill ſavour from Lees.*

RAck it into a clean Caſk, and if it be White or Claret, give it a freſh Lee of the ſame Wine, then of Cloves, Ginger and Cinnamon 2 ounces, Orras-roots 4 ounces; powder them groſly, hang them in a Bag, and taſte the Wine once in three days, and when 'tis amended, take out the Bag.

31. *Or as ſome do it.*

TAke of Cloves half a pound, Maſtick, Ginger, Cubebs, of each 2 ounces, Spicknard 2 drams, Orras-roots half a pound; make thereof a fine Powder, and put it looſe in the Phatt, and uſe the Paddle-ſtaff, then make a good fire before it.

32. *The beſt time to rack Wine.*

IS at the Decreaſe of the Moon, and when the Wine is free from fretting, the Wind being at North-eaſt or North-weſt, and not at South, the Heavens free from Thundering and Lightning.

33. *For a Scent for* French *and* Spaniſh *Wines.*

TAke Orras-roots, Maſtick and Brimſtone, of each 4 ounces, of Cloves 2 ounces, ordering *ut ſupra*; in making Wines this will ſerve for all Wines, adding if you pleaſe, Nutmegs,

Nutmegs, Ginger, Cinnamon, and other Spices; double the quantity of Orras-roots, for the *Spaniſh* Wines.

34. *To help Malago's that will not fine.*

TAke crude Tartar-powder ſifted and dried 2 pounds, mix it with the whites of ſix Eggs dried to a powder; then ſift them again, then overdraw the Pipes as much as will ſerve to mix this Powder, and fill the Pipe therewith, beating it with a ſtaff as before, and the Wine will be fine in 10 days.

35. *To fine* French *Wines.*

HAng a piece of Scent in the Cask, and when 'tis burn'd out, put in a pint of the beſt ſpirit of wine, and ſtir it about; ſome add a little Salt well dried, this fines Wine in 24 hours.

36. *To keep Muſt a year.*

TAke Muſt, put it into a Cask pitch'd within and without half full, ſtop the Bung cloſe with Mortar; others ſew the Cask in Skins, and ſink it for 30 days in a well or River, or elſe a Garland of *Pulvium Montanium* to hang in the Veſſel; or elſe rub the inſide with Cheeſe: Theſe preſerve the Rheniſh Muſt, as the Scholiaſt on *Dodorus* in *Dutch.*

37. *To*

37. *To keep Wines from turning flat, faint or brown.*

ALum put into a Hogs Bladder keeps Wine from turning flat, faint or brown, and beaten with whites of Eggs removes its Ropineſs.

38.

WInes recovered with Spirits of Wine, Raiſins and Sugar, or Moloſſes; and Sacks, by drawing them on freſh Lees.

39. *How to make Muskadine.*

TAke 30 gallons of Soot, which is Wine boyled to a Conſumption of half, to a Butt of Wine, or the Lees and droppings boyled and clarified: its flavour is made of Coriander ſeeds prepared, and the ſhavings of Cyprus trees: Some inſtead of Soot make of Sugar Moloſſes and Honey, or mix them with the Soot.

40. *To make Hippocras.*

TAke of Cardamoms, Carpobaſamus, of each half an ounce, Coriander ſeeds prepared, Nutmegs, Ginger, of each 2 ounces, Cloves 2 Drams; bruiſe and infuſe them 48 hours in Rerer and White-wine, of each a gallon; after ſtirring of them, add thereto 3 pints of Milk, ſtrain it through an Hippocras-bag, and put thereto a pound of Sugar Candy to ſweeten it.

41. *For*

41. *For the boyling of Canary or Sacks.*

DRaw off 4 or 5 gallons, then put to it 21 gallons of Milk, from which the Cream hath been skimmed; beat them till they be throughly commixed, adding one penniworth of Roach Alum dried in a Fire-ſhovel and powdred, and as much of white Salt: After this take for the boyling of Canary or Sack, the whites of 10 or 12 Eggs, and a handfull of Bay-ſalt; having beaten them together in a Tray, put them alſo in the Wine, filling up the Wine in the Pipe again, and letting the Wine ſtand 2 or 3 days, in which time the Wine will recover to be bright to the eye and fine, and quick in taſte; but be ſure you draw it off from that bottom ſoon, and ſpend it as ſoon as you can.

42. *For Claret that frets, and hath a flying Lee.*

TAke 21 pound of the powder of Pebble-ſtones baked in an Oven, the whites of 10 or 12 Eggs, and a handful of Bay-ſalt; having beating them well together in 2 gallons of the ſame Wine, then mix them with that in the Cask, and after 2 or 3 days draw off the Wine from the bottom: The ſame Pearl ſerves for White-wine upon the fret, by the turbulency and reſting of their Lee.

43. *For Rheniſh that frets.*

TO which 'tis moſt prone after *Midſummer* as aforeſaid. They ſeldom uſe any other Art but giving of it Vent and Covering; then open the Bung with a Tyle or Slate, but be ſure to wipe the filth off the Slate when there is any, and when it hath done fretting, let it reſt for a week; then rack it off into a new ſcented Cask, and this will cure it.

44. *For* Spaniſh *Wine diſturbed by a flying Lee.*

TAke of whites of Eggs, Bay-ſalt, Conduit-water and Milk; beat them well together in a convenient Veſſel; then pour them into the Pipe of Wine, having drawn firſt out of the Pipe a gallon of Wine or two, blow off the Froth very clear; hereby the Tumult will in 2 or 3 days be compoſed, the Liquor confined, and the Wine drink pleaſant, but will not continue ſo long: Therefore I counſel to rack it off from the milky bottom after a weeks ſettlement, leſt otherwiſe it drink foul, and change colour: and this will do.

45. *For*

45. *For* Spaniſh *or* Auſtrian *Wines grown yellow or browniſh.*

TAke as much Milk as you think fit, ſometimes alone, and ſometimes with Izinglaſs well diſſolved, and ſometimes with white Starch, by which the Sulphur is forced to the bottom of the Veſſel: The ſame effects Flower-deluce-roots, and Salt-peter 4 or 5 ounces, of whites of Eggs 8 or 10, and a convenient quantity of common Salt mix'd and beaten in Wine.

46. *To correct Wines that are lumpiſh, foul and ropy.*

TAke Powder of burnt Alum, Lime, Chalk, Plaſter; for *Spaniſh*, white calcin'd Marble, Bay-ſalt, and other the like Bodies, which cauſe precipitation of the groſs and viſced parts of the Wine there afloat.

47. *An Example to attenuate* Spaniſh *Wines that are foul and lumpiſh.*

HAving racked them into a new ſcented Cask, make a Pearl of burnt Alum, Salt and Conduit-water; then add thereunto the Powder of Bean-flower or Rice a quart, and if they be brown and duskiſh, Milk; beat all theſe together with the Wine, blow off the froth, and cover the Bung with a clean Tyle; after a few days rack the Wine

Wine again, and put it into a Cask well ſcented: Here ſome perhaps will not underſtand well what is meant by ſcenting of a Cask; for this purpoſe I explain it as follows.

48.

TAke of Brimſtone 4 ounces, burnt Alum one ounce, Aqua-vitæ 2 ounces; put them into an Earthen Pan or Pipkin, and hold them over a Chafing-diſh of glowing Coals till the Brimſtone runs; then dip therein a piece of new Canvas, and inſtantly ſprinkle thereon the powder of Nutmegs, Cloves, Coriander-ſeeds and Aniſeeds. And this is the Scent.

49.

ONe this is: Firſt, You muſt give it a Pearl, then draw it from the Lees, after the clarification by that Pearl; this done, infuſe 2 pound of Turnſole in good Sack all Night, and the next day putting ſtrained infuſion in the Wine in the Hogſhead with a Spring-Funnel, leave it to fine, and after draw it for excellent Wine.

50. *Another.*

MAke the Lees of the Aſhes of Vine-branches, or of Oakleaves, and pour it out into the Wine, and after ſtirring leave it to ſettle; put a quart of Lee to a pint of Wine.

51. *To mend Claret decayed in Colour.*

FIrſt rack the Wine upon a freſh Lee, or or Allicant, or red *Bourdeaux* Wine; then take 3 pound of Turnſole, ſteep it all night in 2 or 3 gallons of the Wine, and having ſtrained the Infuſion in a Bag, pour the Tincture into the Hogſhead, ſometimes they ſuffer it firſt to fine of it ſelf in a Rundlet, and cover the Bung with a Tyle, and ſo let it ſtand for 2 or 3 days, in which time the Wine uſually becomes well coloured and bright; ſome uſe only the Tincture of Turnſole.

52.

YOu may take for the ſame purpoſe a buſhel of Elder-berries, pick them from their ſtalks, bruiſe them, and put them and the ſtrained juice into the Hogſhead of diſcoloured Claret, to make it drink briſk and bright.

53. If

53.

IF the Claret be not found and good, overdraw 3 or 4 gallons, then repleniſh the Veſſel with as much good Wine Red, and rowl him upon his bed, leaving him reverſed all night, next morning turn the Bung uppermoſt, which being ſtopp'd, leave the Wine to fine: Obſerve in theſe Cauſes, to ſet ſuch newly recovered Wines abroach the very next day after fined, and draw them for ſale ſpeedily.

*The End of the Second Book.*

The

# The Third Book.

## 1. *For Faint Sack.*

BEat it with Soot, and whites and yelks of Eggs.

### 2. *For a Butt of Malago that boyls.*

TAke a pound of Roach Alum, boyl it in a Pan of Iron, take off the skim, and beat it together with 6 Eggs and 13 gallons of Milk, beat it well in the Butt or Pipe together.

### 3. *For a Butt of Sack that Pricks.*

TAke 3 quarts of Bean-flower, put some of the same Wine into it, beat it well for fear of clogging, put it in the Butt, and beat it 2 hours, then fill it again, and it will keep it.

4. *For*

4. *For Sack that is faint and tawny, and will not fine.*

RAck them into a clean Cask, give them a ſcent of Aqua vitæ, put at the leaſt 2 penniworth in the Butt, put in 3 or 4 gallons of Milk, beat it for half an hour, make a Pearl of 10 whites of Eggs, Bay-ſalt and Conduit-water, beat it again, and fill it full of Wine, and blow off the froth; then lay a Tyle on the Bung, and put half a pint of Aqua-vitæ in it.

5. *For Sack that is eager.*

TAke 3 or 4 Lime-ſtones that are white, put them into a Can, and pour a pottle of the ſame Wine over them, let them ſtand 3 or 4 hours till they are like Flower; then put 2 or 3 gallons of Wine more of the ſame, ſtir it well till it be like Milk; then put it into your Butt, let it be half an hour, then taſte it, if the pricking be not gone, put more Lime to it, when you find the pricking gone, then take 3 gallons of Milk, the whites of 3 Eggs, ſome Bay-ſalt, a little Conduit water, and half a pound of burnt Alum beaten together, and in a ſhort ſpace it ſhall be perfect white, and fine without pricking.

### 6. *How to make a Gallant Hippocras.*

TAke 4 gallons of White-wine, 4 pound of powder'd Sugar, 5 ounces of Cinnamon, half an ounce of Cloves, 4 ounces of Ginger, and a peniworth of long Pepper, 2 penniworth of Coriander-ſeed; bruiſe them, then ſteep them in the Wine, and let it be cloſe covered, and one quart of the beſt Sack, put them in and ſtir them well together; then run it very well 4 times through the Bag till you ſee it fine, give your Veſſel a ſcent, and put it therein.

### 7. *To make Baſtard White.*

PUt 4 or 5 gallons of Milk into your Butt or Pipe, beat it well, and give it a Pearl of 10 whites of Eggs, and it will fall fine.

### 8. *To make a Butt of Muſkadine.*

TAke the Lags of all ſorts, and put them into a Muſkadine Butt, and be ſure your Lags do not prick; put thereto one or two gallons of Soot, beat it up and ſo let it lie; but if you want Soot, the Syrup of Baſtard is as good or better; four pound will ſerve to a Butt.

9. *For Claret that hath loſt his Colour.*

FIll it up with Red-wine, and rowl it well, and lay it upon the Bung all night, lay Gravel upon it in the morning.

10. *For White-wine that is lumpiſh and lowring.*

TAke a pound of Roach-Alum, burn it and beat it to powder, and the whites of 6 Eggs; beat them and the Alum in a gallon of the ſame Wine, with a handful of Bay-ſalt; it will be fine by morning.

11. *A Flavour for a Pipe of Canary.*

TAke 10 ounces of Torſh, 10 ounces of Limon, 10 ounces of Coriander-ſeeds, let them be beaten very ſmall, and put into a little Bag; then take a little Civet-water, and put it into a little Fruit-diſh on a Chafing-diſh of Coals, and make the Water lukewarm; then take your Bag, and dip it in till it hath drank up all the Water; hang it into you Pipe 3 foot, and when you think by your taſte its enough, take it out, and it will ſerve for another.

12. *To make an excellent Scent.*

TAke 4 ounces of Brimſtone, a little Alum, a ſpoonful of Aqua-vitæ, mix them together; when you have done, take a new

a new piece of Canvas and dip therein, and have in readineſs the powder of Antugus, 8 Cloves, 2 Races of Ginger, Orange-peel, and a little Coriander-ſeeds, well beaten together; then caſt them upon the Canvas while it is warm, ſo keep it in a dry place.

13. *The beſt time to taſte Wines.*

WHen the Wind is Eaſt-ward, for when the Eaſt-winds blow, the Wines begin to move themſelves, ſhewing what they are in goodneſs or badneſs.

14. *For* Spaniſh *Wine that will not fine.*

TAke half a peck of *Collis Tauta*, and put it into the Veſſel, let it be well beaten together; let it ſtand then and it will be fine.

15. *Another for the ſame.*

TAke 12 Eggs new laid, and a pint of Conduit-water, and a handful of Bay-ſalt, beat them well together, and put them into your Veſſel; then beat them well again and it will fine; but let not the Veſſel be unfilled.

16. *For*

16. *For Whiting of a Butt of Sack.*

TAke 5 or 6 gallons of Milk, four handfuls of Bay-ſalt, draw ſome of the ſame Wine, and put them into the Butt together one hour; and when the Lees are fallen, rack it, otherwiſe it will fret and boyl.

17. *For high Country Wines.*

RAck them off their groſs Lees within a week after they are fallen; and if they are brown, put a gallon of Milk into your Hogſhead, and a good ſcent; let it be always filled, and your Wine will keep the better.

18. *For White-wines that Fret.*

DRaw 6 gallons, and take a handful of Bay-ſalt and a gallon of Milk, a handful of Flower and the whites of 6 Eggs; then beat theſe very well together, and give it a good ſcent; put theſe into the Veſſel, and rack it at 4 or 5 days end.

19. *For* Spaniſh *Wines that prick.*

TAke a handful of Roſemary at the Bunghole of your Veſſel, bruiſe it before you put it in, and let it hang in the Wine till it be without pricking.

20. *To make Malago for a need.*

TAke a Hogſhead of green Sherry, and 3 pound of white candy Syrup; beat theſe in the Wine, give it a Pearl, and put it into your Veſſel, and draw it for good Malago.

21. *For Sack that hath loſt its Colour, or is muſty.*

TAke a quart of Barley meal, the whites of 20 Eggs, half an ounce of Cloves well beaten, and a pottle of the ſame Wine; beat them and put them into your Wines, ſo let it reſt with Vent, and it will be purſued.

22. *To preſerve Malmſie.*

IF it fade, put into the Veſſel 20 ounces of moſſel; then rowl your Veſſel, and let it reſt, and ſtop the Vent, and ſo it ſhall remain perfectly good to the end.

23. *For a Pipe of Sack that is long.*

TAke a pound of Roach-Alum, beat it well, and mix it with ſome of the Wine; then put it into the Butt, and beat it well, and when it is fine, rack it, and this will help it.

24. *To help the boyling of* Gascoign-*Wine.*

IN Summer take a Hogshead, wash it clean and scent it well, be sure your Scent be very fine from the Lee, the foul Lee makes it boyl; take a handful of Pebble-stones, and those will help it.

25. *To make a Pipe of Alicant.*

TAke a Pipe and wash it very clean, and take a Hogshead of high Country Claret that is sweet and fine, and rack it into the Pipe; then take 8 gallons of Soot and put to it, and beat it as you do Muscadine before you put it in, take 8 gallons of Sack, and the rest of any Laggs of Claret; if it be not deep enough, you may put Red-wine into it; if not sweet enough 2 gallons of Honey, and beat it till it have a Pearl, and fill it into the Pipe; let it stand till it be fine, then rack it into another Pipe; then take 20 ounces of Aniseeds, bruise them and put them into a Bag in at the Bung, and there let it be 12 or 14 days; then take it out, and it will serve very well.

26. *For Claret that is Tawny.*

TAke a pound of Turnsole, and steep it in some of the same Wine 24 hours; then put it into the Hogshead through a Catch, beat it, and it will make perfect white.

27. *If*

27. *If Red Wines be dark.*

PUt into the Veſſel a gallon of Milk, then take as much Turnſole as you did before to your Claret, and uſe it as aboveſaid.

28. *How to make* 10 *Gallons of Hippocras.*

TAke 10 ounces of Cinnamon, as much Ginger, 5 ounces of Long Pepper, and 5 of Nutmegs, of Cloves 2 ounces, as much of Caraway-ſeed; beat all theſe together, and lay them in ſteep 24 hours in the Wine, the firſt half being Malago, the other White-wine; ſtir them well together, and let the Wine run through a Cloth; take a pound of powder'd Sugar, then run a pottle of Milk through the Bagg into the Wine; when it is fine, put it into your Rundlet, and give it a ſcent, and it will keep a quarter of a year.

29. *To make Scent.*

TAke a flat earthen Pan, put into it two penniworth of Brimſtone beaten ſmall, and a penniworth of Aqua-vitæ; put it over the fire, and when it is ready to boyl, let it run through a linnen Cloth, and let it be cold; and add a pound of Coriander-ſeed, Nutmegs, and long Pepper beaten, and theſe will make a good Scent for any Wine.

30. *How to make* 10 *gallons of Seot.*

TAke 6 pound of Honey, and a quarter of a pound of Liquoriſh, when the Bark is taken from it; beat it in a Mortar with 2 penniworth of long Almonds, and boyl them in a Kettle ſtirring them well; and when it is cold, ſtrain it, and put it into a Rundlet, and draw it with your Sack or *Gaſcoign* Wine, and it will be pleaſant enough.

*The End of the Third Book.*

# The Fourth Book.

## 1. *For White-wine that is faint and hath loſt its Colour.*

RAck it from its Bed, and if you have any Connicklees, you may put your faint or tawny Wines upon them; then rowl them over, or beat them twice a day, and within 10 or 12 days you may rack it off, and you ſhall have it briſk and white.

### 2. *Another for the ſame.*

TAke your Wine and rack it from its Lees; then take a pint of Roach-Alum, the whites of 6 Eggs, a handful of Salt, and a quartern of Bean-flour, or a pound of Rice, and a little Conduit-water.

### 3. *To make White Lags.*

TAke a clean Rundlet that will hold the quantity of them, and beat them with a Pearl made of Eggs, Bay-ſalt and Roach-Alum, and whiten them with ſome Milk, and if you will, put ſome Canary in them, and it will draw very well.

### 4. *To make your Claret loſe Lags.*

DRaw them into a Rundlet, put to them ſome Red-wine, as much Turnſole as will make it bright; beat it with as much Alum as will ſerve for the quantity of the Wine, and when it fines, you may draw it away with what you think good.

### 5. *Another for making of white Lags.*

IF you have any white Lags, rack them upon half a Butt of Malago and Canary Lees; let them lie about 3 weeks, and beat them up every other day upon thoſe Lees, till you have gathered the ſtrength thereof; let them abide thereon till they begin to fine, then rack them into a clean Cask, and give it a ſtrong ſcent, and if it be brown, white; if not, give it a good Pearl, and when it is fine, you may draw it as you ſee good.

6. *For Claret that hath loſt its Colour.*

IF his Lee be good and ſound, overdraw him a or 4 gallons; then fill him up with good Red-wine, and rowl him well upon his Lees, and let him lie all night upon his Bung; and in the morning lay it up right, and let it reſt till it be fine; then ſhall you have it well coloured.

7. *For Claret that is faint, and hath loſt its Colour.*

RAck it into a freſh drawn Hogſhead upon the red Lees; then take 5 pound of Turnſole, and ſteep it in part of the Wine; then waſh your Rapes clear out, and put it in the Hogſhead, with a pound of the beſt Alum; rowl them well together, and your Wine will be briſk and bright.

8. *For Red-wine that is faint, and hath loſt its Colour.*

RAck it upon a freſh Lee of Allicant or Red-wine; then take 3 pound of the beſt Turnſole, ſteep it in ſome of the ſame Wine, and when it is well ſteeped, wring it out, and put the Wine ſo coloured into a Rundlet until it be fine; then draw it off, and put it into your Hogſhead, and it will make it perfect and bright.

9. *Another way for the ſame.*

TAke half a buſhel of Elder-berries when they be full ripe, pull them from their ſtalks, bruiſe them and preſerve them, and put the juice of them (when you have occaſion) into your Red-wine, and it will make it drink briſk and bright.

10. *To rack Rheniſh wine.*

RAck your Cask very clean, and let it remain full of water all night, and the next morning draw it clean out, and put a good Scent into it, and it will make the Wine fret and boyl; then if your Wine be hard, take 8 or 10 gallons of Clarified Honey, with a gallon or two of Milk, as you ſhall ſee good, beat it ſtrongly; if it be lumpiſh, give it a Pearl, and it will do well.

11. *To make Rheniſh-wine.*

TAke a Hogſhead of *Rochel*-wine, Scent it with a very ſtrong Scent; then take the whites of 8 or 10 Eggs, Bay-Salt or Conduit-water; then take 10 or 12 gallons of Clarified Honey, take 60 or 80 pounds of Sugar; then ſtop it up cloſe after you have beaten it well, and you ſhall have it perfect, fine and good.

12. *For*

12. *For Sack that is lumpish or long.*

TAke the whites of Eggs, Bay Salt, Roach-Alum, and 2 quarts of Bean-flour or beaten Rice, beat them together; if brown, use Milk; if white, use all these together; then blow off the froth, and lay a piece of Tyle over the Bung; then let it lie till it be fine; afterwards rack it off with a good Scent, and it will drink very well.

13. *Another way.*

TAke a Hogshead of Sherry-Sack, and 40 pounds of Canary-Syrup, it will cost you 9d. a pound; then take a half-Tub; then draw some of your Wine, and beat it with a short stubbed Broom; then put it into your Hogshead, with Milk to whiten it; then beat it up with a Pearl, and if you sweeten it, you may draw it for Malago or White Bastard.

14. *A Flavour for Sack or Bastard.*

TAke half a pound of Aniseeds, a penniworth of Ginger, Cloves, Grains, Long-Pepper and Liquorish, of each a penniworth; beat them, and hang them in your Wine in a linnen Bag, until the Wine taste enough of the flavour; then take it out.

15. *For Baſtard that pricks.*

RAck it upon a good Muskadine Lee; then take 3 gallons of the beſt Ale, and 2 or 3 of the beſt Almonds; then fill it up with Baſtard-Canary, or Sherry of Baſtard, mix'd with your Lags, and it will draw for Baſtard or Muskadine.

16. *Another for the ſame.*

TAke 5 gallons of clarified Honey, and put it into your Cask, and beat it up with a Pearl of whites and yolks of Eggs, and let it reſt.

17. *For Spaniſh-wines.*

FOr Sack that hath loſt its Colour, and hath a flying Lee, make a Plea of whites of Eggs, Bay-Salt and Conduit-water, and Milk, ſo much as you ſhall ſee good, beat all theſe together; then fill it up, and blow off the froth very clean, and it will be white and good; and if you would keep it long, you muſt rack it into another Cask, and it will not then flower nor be ill-conditioned, for Milk will make it ſo.

18. *Another for your Rheniſh wines.*

TAke a good handful of Firr beaten to powder, as much Juniper, with the juice of 2 or 3 Limons, and a few Cloves; beat all

all these together, and bruise them in your Wine till it taste strong of the Flower; then take it out, and draw it as you shall see good.

1. *For Allicant that pricks.*

TAke 2 or 3 Cans of brown Bastard, the sweetest you have, and a pound of Turnsole, and wash out the colour, then put it into your Wine; and if it be hard, then put in some more Bastard; if it be tawny, put in more Turnsole; or for want of Bastard, cut or clarified Honey as much as will serve.

20. *To part a Butt of Muskadel.*

DRaw half your Wine into another Butt; then take your Lags of all sorts that do not prick, and so much Syrup as will not prick; then take your Part and beat them up, and let it rest after you have blown the froth from off it.

21. *The Flavour of your Muskadine.*

MAke a Bag of linnen Cloth, about 4 foot long; then take 4 ounces of Coriander-seed, 20 ounces of Ani-seed, 10 ounces of Allamus alamatus, one ounce of Cloves, one ounce of Ginger, a little handful of Sanders, a little Musk or Ambergreese; bruise all together, and put them into the Bag, and let it hang in the Wine till it hath given a flavour; then take it out and let it rest;

reſt; or you may put in 3 grains of Muſk, and ſome Cyprus, according as the quantity of your Wine is.

22. *How to uſe a Butt of Sack when it is muſty.*

TAke a gallon of Lime, and beat it ſmall, and put it into the Butt; then take a Staff and beat it, and let it ſtand a day or two.

23. *For Claret that has loſt its Colour.*

TAke a penniworth of Damaſons or Bullace, or more as you ſee good, and ſtew them in Red-wine, and make a pottle of Syrup or more.

24. *To make brown Baſtard.*

TAke the Lugs of Claret and White-wine, and put them into your Cask with your Lugs of *Spaniſh*-Wine; and before it will prick, take 40 pound of Baſtard-Syrup, and mingle it well with ſome of the ſame in a half-Tub; then put it into your Cask, and beat it up with a Pearl of whites and yolks of Eggs, and let it reſt.

25. *A Receipt for a Muſkadel that pricks.*

IMprimis, For two penniworth of Grains, as much of Storax, Benjamin and Muſk fere.

26. *A*

26. *A Receipt for Sack that pricks.*

IMprimis, For Orras-powder, take half an ounce of Ani-ſeeds, 3 penniworth of *Spaniſh*-white, 2 penniworth of Roſe-water, and Alum boyled with the Roſe-water, and ſo take it and put it into the But.

27. *A Receipt for Sack that will not fine.*

TAke 2 penniworth of Rice, and beat it up very ſmall, and 2 penniworth of Alum; this will keep your Wine from quarrelling, and make it fine.

28. *How to help Wine that hath loſt Colour and Strength.*

TAke 6 quarts of new Milk, the Cream being taken off, the whites of 22 Eggs, a handful of Bay-Salt, a quart of fine white-Flour, and 2 penniworth of Roach-Alum; beat theſe things a long ſpace, and put them into the Hogſhead; 2 pound of Stace will do well.

29. *To give Sack Strength, if it lack and grow faint.*

MAke a Match of Ani-ſeeds and fine Fennel-ſeeds, a little Brimſtone, with a little quantity of Long-Pepper beaten not too ſmall; put all into a linnen Bag that will go in and out at the Bung-hole, then ſtop

it

it up close for the space of six or eight days.

30. *A Receipt for the Crisi.*

GInger and Cinnamon, of each 3 ounces, Cloves 4 ounces, Nutmegs ten penniworth, Coriander-seed two ounces, Carraway-seeds eleven ounces, Calamus two penniworth.

31. *A Note for Wines, and what Countrey.*

THe wines of *Bourdeaux* are called *Fasterre*; you shall know them by their small Hazel-hoops, and likely they be full gage.

32.

THen there are high Countrey Wines, and they come not till *Christmas*, for if they do they are forfeited; you shall know them by their Willow-hoops, and they most commonly want of gage.

33.

THen have you *Gallick* Wines in Pipes and Hogsheads, and they be high-coloured, and 3 quarters hound, and lack of gage 2 Testers.

34. *A Remedy for the ſame.*

WAſh your Cask very clean, and let it be all night full of Water, and the next morning draw it clean out, burn a good Scent in it, and it will make your Wine fret and boil; then if your Wine be hard, take 8 or 10 gallons of clarified Honey, with a gallon of Milk or two, as you ſhall ſee fit, beat it ſtrongly; if it be lumpiſh, you may give it a Pearl, and it will do well.

*The End of the Fourth Book.*

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